



Mr. *Wolcott's*
Poetical Meditations.





POETICAL
Meditations,
BEING THE
IMPROVEMENT
OF SOME
Vacant Hours,

By ROGER WOLCOTT, *Esq;*

WITH A *K*
PREFACE

By the REVEREND
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THE PREFACE.

§ 1. **T**HE buisy and restless Soul of Man which in all Ages has been Fruitful in *Many Inventions*, as it has been greatly Disserviceable to the Good and Comfort of Humane Life by the Discovery of things Prejudicial to it; so at the same time may we not say, has made some Compensation by the Invention of others of a Proportionable Advantage and Benefit. It were easy by a detail of some of the many Useful Arts found out by Man to give Evidence of this, but it must Suffice at Present, to Instance in one only, viz. That *Art of Writing*, or Expressing all Sounds, and Consequently the Conceptions of our Minds, by a *Few Letters Variouslly Disposed or Plac'd*, the Commodity or Profit of which to Mankind is so Various & Extensive as not to be easily accounted for. This Art is stiled by One * *Admirandarum Omnium inventionum humanarum Signaculum*. i. e. The Wonder or Master-piece of all Humane

Inventions : And how deservedly is it so, whether we Speak with Reference to the *Strangeness* or the *Benefit* of it ? How Strange is it that by the Various Disposition of so *Few Letters* as Our *Alphabet* contains, *all Sounds* should be express'd, and thereby all the Conceptions or Ideas of our Minds ! And as for the *Commodity* of it ; not to mention others, from hence it comes to pass that we are Furnish'd with so much Useful History, which bringing into our View both Persons and Things most distant from us in time and place, does greatly delight and entertain us, and at the same time Instruct or Teach and Furnish us with a main part of our most useful Knowledge.

§ 2. In the Early Ages of the World, before this most certain way of Communicating the Knowledge of things was found out ; other *Media* *ums* were made use of for that end, the Principal of which seems to have been Representative *Symbols* or *Hieroglyphicks*, which way or Method of Communication every one knows still Obtains among many *Unletter'd Nations* in the World. But this as its very uncertain on the Account of that great Variety of *Interpretations* such *Symbols* are liable to, and as the Misconstruction of them, its reasonable to think, has been none of the least Prolifick Fountains of the *Heathen Mythology*, by which the Antient & True Tradition of the First Ages of the World has been so much Corrupted and

and Alter'd, so is now out of use with such Nations, as among whom the *Use of Letters* has been Introduced. I said above that to this we are Debtors for the useful History we are Furnish'd with: and I must observe on this Occasion that there are two ways in which those who have Oblig'd us with it, according to their different Genius and Humours, have Improv'd this Noble Invention in Composing the Historys they have put into our Hands; that some therein have Confin'd themselves to *Poetical Numbers and Measures*, others not so restricting themselves, have Written in *Prose*, which last in latter Ages has been the more common way. That a considerable part, especially of our more *Ancient History*, is delivered to us in the former of these ways, is known to most that are not Strangers to Books, a considerable part of the Writings both of the *Latin and Greek Poets* what are they but *Poemata Historica*? Among the former, *Ovid* assures us his Book *METAMORPHOSEON*, in part, at least is no other; when in the beginning of it he Invokes the Gods in these Words, viz.

——— *Dij Cæptis* (———)

*Adspirate meis, Primaque ab Origine Mundi
Ad mea Perpetuum deducite Tempora carmen,*

In English thus rendred by one;

Ye Gods Vouchsafe (—————)
 —————)

To further this mine Enterprife ;
 and from the World begun,
 Grant that my Verse may to my time
 his Course directly run.

And whoever has read it with understanding
 can't but see its so.

§ 3. I cannot forbear Observing here with what
 Pleasure I have taken notice of the great *Harmony*
 or Agreement there is in the Account he there
 gives of the most *Antient Things* with that of the
Sacred History : And that we have in that Com-
 posure of his a Lively Specimen of the Truth of
 what the Learned Observe concerning the *Writings*
 of the *Heathen*, viz. That they frequently give in
 Testimony to the Truth of the *Sacred History*, par-
 ticularly in its Account of the Eldest Times. With
 what Accuracy has he given us the History of the
Creation ? It looks rather like the Narrative of a
 Learned Jew or *Christian* than an *Heathen* ; for be-
 sides the Philosophy of it, it so well Harmonises
 with that of *Moses*, that one would be Tempted to
 think that either he had Convers'd with his
 Writings, or had the Knowledge of it convey'd to
 him by some Secret *Cabbala*, as its Affirm'd by some
 of *Pythagoras* and *Plato* ; or which is more probable
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that the general Tradition of it Preserv'd in the World, tho' in many Places it was grossly disguis'd and corrupted, yet in others retain'd much of its Primitive Purity. For not so much as mentioning the Absurd Hypothesis of the *Aristotelian* & *Epicurean Philosophers* concerning the Origine of the World, like the *Insfired Historian*, he Ascribes it to the *Divine Efficiency*. Having spoken of the *Chaos* (differing from him in Words, not in sense) wherein the contrary, jarring Principles of all Bodies lay without Form or Order, He thus goes on—

*Hanc Deus & Melior litem Natura diremit,
Nam Cælo terras, & terris abscidit Undas,
Et liquidum spisso secrevit ab Aere Cælum,
Quæ postquam evoluit, Cæcoque exemit Acervo,
Diffociata locis concordî pace ligavit.*

Thus rendred by the forementioned Author,

This Strife did God & Nature break & set in Order streight,
The Earth from Heaven, the Sea from Earth, He parted orderly,
And from the thick & foggy Air, He took the light from sky:
Which when He once unfolded had, & sever'd from the Blind,
And clodd'd heap: He setting each from other did them bind—
In endless Friendship to Agree.

And further, Having shew'd what places the several parts of matter in that *Confus'd Mass*, on their Separation took, according to their respective Gravitations, as also how the terrene and more gross

gross parts of it were formed into a *Globe*, furnished with *Bays, Fountains, Pools, Lakes, Rivers, Valleys, Mountains*, and various sorts of *Living Creatures*; as if the Inspired History had been before him.

He goes on;

*Sanctius his animal, mentisque capacius alæ
Deerat adhuc, & quod dominari in cætera posset
Natus homo est: Sive hunc divino semine fecit,
Ille Opifex rerum, Mundi melioris Origo:
Sive recens tellus, sedactæque nuper ab alto
Æthere, cognati retinebat semina cæli:
Quam Satus Japeto mistam fluvialibus undis
Tinxit in effigiem moderantum cuncta deorum.*

Thus rendred

Howbeit yet of all this while, the Creature wanting was,
Far more Divine, of nobler Mind, which should the res'due pass
In depth of Knowledge, Reason, Wit and high Capacity
And which of all the residue should Lord and Ruler be.
Then either he that made the World, & things in Order set
Of Heavenly Seed engendred Man; or else the Earth as yet
Young, Lusty, Fresh & in her Flowers, & parted from the Sky
But late before, the Seed thereof as yet held Inwardly
The which Prometheus tempering strait with water of the Spring
Did make in likeness to the Gods that Govern every thing

The like Agreement with the Sacred History, I
might remark in the Account he gives us of the
State of *Innocence*, stil'd by him the *Golden Age*, the
Flood, &c. How well does his Character of the former
agree with that Idea of it Divine Revelation

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has Imprinted on our Minds ? And the latter he Ascribes to a Concurrence & Co-operation of the same causes in Nature that *Moses* does. Its true he Writes in the Strain and Manner of others of his Tribe, who are wont generally to mingle a great deal of *Mythology* with the Truth ; yet notwithstanding how easy is it for every Intelligent Reader to trace in him the Footsteps of the Sacred History, particularly in its accounts of the most Early Times ?

§ 4. And may we not with equal Truth say the same of *Virgil's* *Æneids* ? which seem to be no other than a *Mythological* History of the Affairs of *Æneas*, or the Various Occurrences of his Life ; to which *Homer* his *Iliads* with others from the *Greeks* might be added. Its Observed by some Learned Men, that this was the most Antient way of Writing, and that *Prose* is only an Imitation of *Poetry*, and that the *Grecians* in particular at their first delivery from *Barbarism*, had all their *Philosophy* and Instruction from the *Poetry*, such as *Orpheus*, *Hesiod*, *Parmenides*, *Xenophanes*, &c. --- which seems to have Occasion'd those Lines of *Horace*, *Cap. de Arte Poetica*

Fuit hæc sapientia quondam
Publica privatis Sacernere, sacra Profanis :
Concubitu Prohibere Vago ; dare jura Maritis :
Oppida moliri ; leges incidere ligno,

*Sic honor & nomen Divinis Vatribus atque
Carminibus venit.*

The sum of which is this, *viz.*

That in Old Time *Poets* were the Lights and
Instructors of the World, and gave Laws to Men
for their Conduct in their several Relations and
Affairs of Life.

And Finally, To this seems to agree that of
Cato in his Distichs,

Si Deus est Animus nobis ut carmina dicunt,

If God a Spirit be as Poets Teach, &c.

§ 5. I have premis'd this in way of *Apology* for
the manner in which this *Worthy Person* has given
us the *Ensuing History*, in Composing which he has
Diverted some of his *Leisure Hours*. And from
hence tis evident he has for a Precedent some of
the most *Antient History*, and has trod in the steps
of many of the most Eminent *Sages*, and earliest
Writers History gives us any Knowledge of, who
have taken that same way to raise up Monuments
to, and eternize the Names and Actions of their
Admired *Heroes*.

§ 6. Its undoubtedly true that as the Minds of
Men have a very different *Cast, Disposition or Genius*
leading to & accomplishing for very differing Im-
provements, so generally speaking, those are the
most Accomplished to make a Judgment on any
Per-

Performance that have by Nature a Genius Leading to and Accomplishing for the same: And it being so, and withal there being none among the whole number of *Mortals* less furnish'd for a Performance of this Nature *than myself*, I may well be excus'd in Omitting the part of a *Censor* or *Judge* upon it, further than to say that the Intelligent Reader will herein discern an uncommon *Vigour* of *Mind*, considerable *Reading*, and see reason to say, that herein we have a *Specimen* what good parts cultivated with a laudable *Ambition* to Improve in Knowledge will do, tho' not Assisted with those Advantages of *Education* which some are favoured withal.

§ 7. Some there are that have remark't, That the *Accomplish'd Poet* and the *Great Man* are things seldom meeting together in one *Person*, Or that its rare those Powers of *Mind* that *make* the one, are found *United* with those that *Constitute* the other. And perhaps it may be a Truth which for the main holds true. For whereas what is properly call'd *Wit*, (which is no other than a ready *Assemblage* of *Ideas*, or a putting those together with quickness & variety wherein there can be found any *Congruity* or *Resemblance* ; or to speak more plain, an aptness at *Metaphor* and *Allusion*) is what, as I take it, makes the *Accomplish'd Poet* ; exactness of *Judgment*, or *Clearness* of *reason* (which we commonly and truly say makes the *Great Man*) on the other hand lies in an *Ability* of *Mind* nicely to distinguish its

its Ideas the one from the other, where there is but the least difference thereby avoiding being misled by Similitude, and by Affinity to take one thing from another. And the process of the Mind in these two things being so *contrary* the one to the other, tis not strange if they are Powers not ever *United* in the same Subject, yet this notwithstanding, all must say, this is not a Remark that universally and without exception will hold true ; but that how contrary and inconsistent soever the process of the mind in the exercise of these two Powers may seem to be, yet there are *Instances* wherein they are *United* in a Wonderful Measure : And many Men in whom we find a great deal of *Pleasantry* or *Wit*, are notwithstanding very *Judicious* and *Rational*. And tho' Modesty forbids me to say this of the *Author*, yet this I shall venture to say, *viz.* That whatever may be said in Commendation of this Performance by the Accomplished for a Judgment upon it ; yet that there will not that Honour be done him thereby, as I conceive may with a great deal of Truth and Justice otherwise.

But however it be as to that, and whatever the Sentiments of the Judicious in affairs of this Nature, may be of this Composure, yet I presume all will approve of the design of it, which (as to the main of it at least,) being no other than to pay a just debt to the Memory & procure due Regards to the Family of one, who not only being view'd

in his own *Personal Accomplishments* was a Person of distinguishing Worth, but many ways Highly Deserv'd of the Publick, every one must Confess is Laudable, it being very Consonant to the Natural Notice of what is Good and Excellent Engraven on the Minds of all Men, as appears by the Honours done, even by *Unletter'd Nations to their admir'd Heroes*. Be sure every one not Insensible of our *Valuable Enjoyments* so far forth continu'd & secur'd to us under the *Present Constitution* Obtain'd by the *Agency and Influence of this Noble Person* whose Name and Praise are here Celebrated, as they will say he was a *Publick Benefactor*, highly Deserv'd of us all, and tho' Dead justly Challenges a better *Regard to his Surviving Posterity* than by some at least, has been pay'd to them, and that his *Name* is not to be mention'd without a Blessing on his Memory, so that this is but a just *Tribute* to it.

§ 8. For my own part whatever Opinion some may have of me as to my Principles in *Politicks*, and tho' perhaps our *Present Frame or Model of Government* is not the best that might be, but capable of a change in some points to the better, yet can freely confess that I look upon it as an *Indulgence & Favour of Heaven*, a just ground of *Gratitude*; & that as its a *Constitution* capable of rendring us a People *more Happy than we are*, so that the *Infelicities we Labour under in the Present Day*, which truly are not few or small, are rather owing to the want of

a due Use, or rather an Abuse of it, than the Constitution it self.

§ 9. I am no Admirer of those *Despotick Forms of Government* which as they Obtain in some places, so are not without their Advocates in others, where the Blessings they enjoy under the good & gentle Administrations of *better Forms* might convince them of their Folly and Teach them better. I firmly Believe that *the Law of Nature* knows no difference or Subordination among Men besides those of *Children to their Parents* and *Wives to their Husbands*, and that these Relations only excepted, all Men are otherwise *Equal, Free & Independent* & remain so till by *Contracts*, Provisions and Laws of their own they divest themselves of those *Prerogatives*: Nor is it I conceive in the Power of any Person or Persons to transfer or vest that Despotick Arbitrary Power in any other Person or Persons, which some in Authority Exercise over the Lives and Fortunes of their Subjects: for no Person can Transfer to another more Power than he has in himself, and such an ARBITRARY Power over himself or any other to Destroy his own or the Life and Property of another, is what none on Earth can lay Claim to. Worthy to be Inserted here are the Words of that Great Man Mr. *Lock*, who well understood the true Origine of all Lawful Authority, and what Powers over themselves or others, Persons by the Law of Nature & Antecedent

to

to their Enttring into Society are Vested with;
 ' This i. e. *Arbitrary, Despotick Power*, says he, is a
 ' Power which neither Nature gives (for it has made
 ' no such Distinction between one man and another) nor
 ' Compact can convey : For man not having such an *Ar-*
 ' *bitrary Power* over his own Life, cannot give to another
 ' such a Power over it, but its the effect of Forfeiture
 ' only, which the Aggressor makes of his own life when
 ' he puts himself into a state of War with another. —
 And a little after, ' And thus, says he, *Captives taken*
 ' in a Just and Lawful War, and such only, are subject
 ' to a despotick power which as it arises not from compact,
 ' so neither is it capable of any, but is the state of War
 ' continued. Thus that man of deep Tho'ts Pag.
 320, 321. And tis not to be doubted but that
 whatever some men (may I not say foolishly eno')
 have advanced for the support of the Absolute
 power of *Supreme Rulers* (taking their Notions of
 Civil Power probably from some mistaken texts of
 Scripture, & general Speculations founded on some
 Equivocal terms, such as *King, Sovereign, Supream,*
&c Yet the true Measures of all lawful Authority,
 be it *Supream or Subordinate*, are to be taken from
 the nature of that Compact or Contract that is the
 true Origine of it, & Vests it in those that wear it :
 Nor is this Doctrine I think in the least Inconsistent
 with that that asserts the *Jus Divinum* of Civil
 Power ; or that the Powers that be are Ordained of
 God, & therefore Challenges Obedience to them not
 for Wrath meerly, but for Conscience sake.

§ 10. I presume there are not many in this Popular, *Levelling* Day who will not readily Subscribe this Doctrine, and more than that, who will not say that in Lawful Governments that are founded in Compact, the more general Error is that *too much Power is given up by the Community, and Vested in their Rulers*; I am very sure among us at least, there are not many, who (Pardon me if what I say be amiss) generally speaking are a People Trained up, but too much, in *Principles of Rebellion and Opposition to Government*; and who as to the *Constitution* Obtaining among us, as Popular as it is, yet think it *Defective by Error on the other Extream*? Yet all this notwithstanding, certain it is Despotick Forms are not the only that are Prejudicial to the ends of Government, but those Erring on the other Extream are perhaps as Inconsistent with them, and of this, besides their but too often Exemplifying the Condition of *Ephesus* at a certain time when *Paul* was there, *Act. 19*. We need not go far from Home for Evidence. Our *English Constitution* at Home seems to be an Happy mean between these two Extreams, Wisely contriv'd to secure from the ill Consequents of either of them. A *Constitution* it is wherein as one says, Tho' the *Executive Power* be Lodg'd solely in the King, yet the *Legislative* is divided between him and his People, by which as the King has Bounds set to his Prerogative, so the People have their Privileges which Assert their Liberty. Such a *Constitution* it

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is as allows enough to a King of no Tyrannical Temper, and what is Sufficient to secure the Ends of Government, and enough to the People to Preserve them from Slavery. There is *Monarchy* without *Slavery*, a *Great King*, and yet a *Free People*; such a *Monarchy* as has the main Advantages of an *Aristocracy* in the Lords, and of a *Democracy* in the *Commons*, without the Inconveniences of either. In a Word, a *Model of Government* so Perfect and well Adapted to the Ends of Government does it seem to be, that as the things wherein other Constitutions, (and in particular *Ours* in this Colony) Harmonizes with it, seem to be its great Perfections, and those wherein it differs its great Imperfections, *though by many Cry'd up* for our Glorious Privileges.

§ 11. Perhaps what I have already Written, may have given some Exercise to the Patience of the Reader, however having put *Pen to Paper*, I shall Presume to detain him a little longer on a matter which as it has been the Occasion of much Debate and Contention as well as many other Evils among us, so my Tho'ts are here led to it by some Passages in the Ensuing Muse. Tis the matter of *Native Right* as its commonly called, or the *Right the Aborigines of this Country* (all or any of them) had or have to *Lands* in it. An Interest this is which every one knows has not wanted many Advocates among us, especially of late Years, who have endeavour'd

deavour'd to Advance or set it up as our only Valuable Title to whatever Lands are in the Country, some perhaps Acting in what they have done with a real Perswasion of this, but far the most no doubt on other Considerations.

§ 12. For my own part, I have ever thought this a *matter more Talk'd of than Understood*, and am ready to think of those who are of the above-mention'd Opinion in this matter, that they have Drank in *this Article of their Faith* as perhaps they have many of the rest, without *due Examination* or Search into the matter.

§ 13. I Presume we are generally Agreed there is such a thing as *Native Right*, to speak in the Vulgar Phraise; or a Right which the *Aborigines of any Country* and Consequently of this, (or some of the n at least) have or had to Lands in it, I mean to *particular Tracts* or Parcels of it: I suppose there are few that in this Point bring them down to a Level with the *Bruital Race*, how Barbarous or Uncultivated soever they were: And sure I am that none will Deny it that considers that as there never was any among Mankind, even the most Barbarous but what were Capable of *Impropriating Lands* as well as other things, so that among the *Aborigines of this Country* there was that found that was Sufficient for that end. Yet notwithstanding to *Affert their Right in that Extent* that many do, and

and suppose it, without excepting any, to extend to all Lands in the Country, whether Cultivated by them or not; is what I never could, nor yet can see any Sufficient reason for. And though I know to countenance and give a currency to this Opinion the Authority of those Truly Worthy Men that were the first Settlers of *English Colonys* here, as well as that of the several Governments in the Country from the beginning to this Day, is wont frequently to be alledged in Discourse by our *Bigots* to this Principle, who would bear us in Hand they were one and all of the same Perswasion, and accordingly accounted no Lands in the Country their own till Obtain'd of the *Natives* by *Compact* or otherwise, yet for my own part I could never think so Dimunitively of them, or at least many of them as to Believe they Acted on this Principle in the Regard they shewed the *Natives* & their Pretended Claim to the Country, by entring into Treaties with and allowing them Gratuities for the Lands, but rather that they Acted on Prudential Considerations taken from their own & the *Natives* Circumstances.

§ 14. And as it is an undoubted Truth, that the *Aborigines of this Country*, some or all of them had Right to Lands in it, so is it equally certain that of what Extent soever it was it arose from one of these Two Things, *viz.* Either the *Law of Nature*, or *Positive Laws* or Constitutions of their

own (Tacit or Express) Regulating or Determining the matter of *Property*, one or other of these must give them what they had. And by Consequence nothing with any certainty can be Determin'd upon the extent of the *Claims or Properties* of any Single Person or Number of them, till first it be determin'd what *their Condition* was, whether they were a People in the *State of Nature*, and so had only what the *Law of Nature* gave them, or had quitted that State, entred into *Communities*, and by *Compact* one with another, and Positive Constitutions of their own (Tacit or Express) had fixed the *Bounds* of each *Community* respectively and Settled or Determin'd the matter of *Property* in Land within themselves severally: and in case this last be found, viz. that they had entred into *Communities* and Perform'd those Consequent Acts, further it must be Determin'd where the *Bounds* of each *Community* respectively were, and what *Disposition or Settlement* the *Laws of each Society or Community* made of the Lands within their Limits severally. These are things which perhaps few of those who have appear'd with such Heat and Zeal for the fore-mention'd Principle, ever thought of, yet I am well assur'd there is no Intelligent Person but will readily grant that till these things are Determin'd nothing with any certainty can be Known or Resolv'd upon the extent of the *Claim or Property* of any among them, whether Single Person or Community.

And

And because diverse Persons are of Different Sentiments in this matter, *viz.* What the Condition of the Persons I am now speaking of was as to this, at the time of the first Access of the *English* to the Country when such *Large Tracts of Land* are suppos'd by some to be Obtain'd of them ; some being of Opinion they were a People in the *State of Nature*, others that they had *quitted that State*, entred into *Communities* and put on some Form of *Civil Policy*, &c. --- and because as I said nothing can be Determin'd as to the extent of the Right or Property of any of them without a Determination of this matter, Altho' I shall not Presume upon an *Umpirage* of it, yet shall examine each of these *Hypothesis* and on a Supposition of the Truth of both of them severally, shall shew what can be Determin'd upon the extent of the *Rights* or *Properties* of any of them : Which when I have done I am prone to think, that those who with such Confidence, and to the no small Harm and Injury of their Country have Appear'd on the side of the forementioned Extravagant Principle, will see they have not such Evidence of the Truth of it, as perhaps now they think they have.

§ 15. I take it for granted & think it needs no Proof, that as all men are and ever were *Born Free*, Equal and Independent as to *Civil Subjection or Subordination*, so there was a time when the *State of Nature* obtained in the World. As there is a wide
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difference

difference between *Paternal Authority* or *Power* and *Civil or Political*, so tho' the first has been from the Beginning and is as old as the Relation between *Father and Son*; yet the other is not so: But as in the beginning of the World men were few in Number, wanted not Room, having the wide World before them, had not the like Temptations to Contention and Strife, nor were exposed & in danger of Enemies, as since, so did not presently find a necessity of *entring into Society*, but continued for some time in that Free Equal, Independent State wherein they were Born, having no other Law than that of Nature, & not knowing what *Political Power or Authority* was. And this is what is Intended by the state of Nature. How long it was in the Beginning that men continu'd in this state, before there were any instances of their Embodying into any form of *Civil Policy* is uncertain; Nor is it strange we are left so much in the dark, & History is so silent in this matter, since the time was so long before the *use of Letters* obtained in any parts of the World: yet that such a state as this did precede that of Civil Society as the Sacred History it self seems to intimate to us in those words of Cain (Gen 4 12. *And it shall come to pass that every one that findeth me shall slay me* Which seem evidently to imply this state of Nature then obtaining, and that every man then look'd on himself as having in himself right to punish the Transgressions of the Law of Nature) so I presume is not doubted of by

by many in this day, wherein I suppose it is generally received for good Doctrine, that *Compact is the Origine of Government*, at least as far forth, or wheresoever it was begun in Peace. Yea if we may believe *Josaphus Acosta*, and I know no reason why we may not, even these latter Ages of the World have afforded instances of this nature, I mean of persons in the state of nature, or without any form of *Civil Policy* among them. His words are these, viz. *There are great & apparent Conjectures that these men, speaking of the Aborigines of Peru, for a long time had neither Kings nor Common Wealths, but liv'd in Troops as they do this day in Florida, the Chiriquanaes, those of Brasil & many other Nations, which have no certain Kings, but as Occasion is offered in Peace or War, they chuse their Captains as they Please.* Lib. 1. Cap. 25 : Nor is it unlikely there may be Multitudes in the World, who even to this day remain in this state as perhaps may appear more probable by and by, when something further has been added Descriptive of it; which that so I may be the better understood in what follows, I shall do in this place.

§ 16. This *State of Nature* then is a state wherein men not having any *Common, Establish'd, Positive Law* (Tacit or Express) or *Judicature* to appeal to, with Authority to decide Controversies between them, and punish Offenders, Every man is Judge for himself, and Executioner.

Those

‘ Those says that Worthy Person * before mentioned, who are United into one Body, and have a Common, Establish’d Law and Judicature to Appeal to, with Authority to Decide Controversies arising between them, and Punish Offenders, are in Civil Society one with another, but those who have no such Common Appeal, I mean on Earth, are still in the State of Nature, each being (where there is no other) Judge for Himself and Executioner.

‘ Treatise of Government, p. 247. and afterward p. 280. accounting for the Defects of this State, he says,

1 ‘ There Wants in it an Establish’d Settled, known Law Receiv’d and Allow’d by common Consent to be the Standard of Right and Wrong, and the common Measure to Decide all Controversies arising between Men. For though the Law of Nature be Plain and Intelligible to all Rational Creatures, yet Men being bias’d by their Interest, as well as Ignorant for want of Study of it, are not apt to allow of it as a Law binding to them in the Application of it to their particular Cases.

2 ‘ In the State of Nature there wants a Known, Indifferent Judge with Authority to Determine all Differences according to the Establish’d Law, for every one in that State being both Judge and Executioner of the Law of Nature, Men being partial to themselves, Passion and Revenge are very apt to carry

* Mr. Lock.

them too far, and with too much Heat in their own Cases, as well as Negligence, and Unconcernedness to make them too Remiss in other Mens.

3. ' In the State of Nature there often wants Power to Back and Support the Sentence when Right; and to give it due Execution, they who by any Injustice Offen'd will seldom fail where they are Able, by Force to make good their Injustice. And such Resistance many times makes the Punishment Dangerous, and Frequently Destructive to those who Attempt it.

Thus that great Man

In a Word, In this State as Men have no other Law than that of Nature or Reason to be the Measure or Standard of Right and Wrong, and are without any Common Superior on Earth, with Authority to decide Controversies and a Force or Power to Execute his Sentences, to whom they might Appeal when Disputes arise, so every Man has right in himself both to Judge of the Transgressions of that Law, and Punish them as far as he is Able. And from this short account of this State 'tis easie to see both what it is, and wherein it differs from a State of Civil Society, for whereas in this State men have no other Law than that of Nature, & every man has in himself right to Judge of & Punish the Transgressions of that Law; in that of Civil Society there are other Laws for a Measure or Standard of Right and Wrong, and this Right of Judging and Executing, is given up by every Individual into the hands of the Community: For which reason in this State
all

all Private Judgment in any matters ceases, and the Community is *Umpire*, and by settled standing Laws made by themselves, indifferent and the same to all Parties, and by men having Authority from the Community to Execute those Laws, decides all Differences that happen between any particular Members, concerning any matter of Right, and punishes all Offences with such Penalties as the Law has Established.

§ 17. Now on the Supposition that the *Aborigines* of this Country, before and at the time of the First Discovery & Planting of it by the *English*, were in this State, and not to be considered as having put on any Form of *Civil Policy*, let us enquire what can be Determin'd concerning the *Extent of their Rights to Lands in it*: And here it must be consider'd that during the continuance of this State with any Persons, though all have a Right or *Claim to the Earth*, as well as all other things made for the Use and Comfort of Man, by Vertue of the Grant of the most High, the Great Proprietor of the World, whereby as the *Psalmist* says, *He has Given the Earth to the Children of Men*; Yet as by that they are made but *Commoners* in them, and can Claim only as such, so there is I suppose but one way whereby any particular Person can begin a Property in any thing, be it *Land* or *anything else*, exclusive of the rest of Mankind, and this is by adding to it something which is his own, for Instance his Labour, which

which is his alone, and no one else has any Right to. Thus in this State the Law of Nature or Reason to which alone Men are Subject, and which gives them what ever they have, this Law I say makes and allows the Land a *Man Tills & Subdues* to be his *Peculiar Property*: by his *Labour*, which is his own, (and no man else has any Right to) bestow'd upon it, he does as it were Inclose it from the Common; and that *Deer*, or *Hare*, or *Fruit* a Man spends his Time and Strength in the Chase and Gathering of, it allows to be his Property: he does thereby take them out of that *Common State* wherein Nature had made them. Worthy to be Inserted here are the Words of that great Man * before mention'd, '*Thus says he, this Law of Reason makes the Deer the Indians who has Kill'd it, tis Allow'd to be his Goods, who has bestow'd his Labour upon it, though before it was the Common Right of every one. --- He adds, And amongst those who are Counted the Civiliz'd Part of Mankind, who have Made and Multiply'd Positive Laws to Determine properly, this Original Law of Nature for the begining of Property in what was before Common still takes place, and by Virtue thereof, what Fish any one Catches in the Ocean, (that great and still remaining Common of Mankind) or what Ambergrease any one takes up here, is by the Labour that removes it out of the Common State Nature left it in made his Property who takes that Pains about it. Thus he,---*

* Mr. Lock.

Indeed after any Portion of the Earth, or any thing else is by this means taken out of the *Common State* it was in before, and a Property is begun in it, this State of Nature seems to Admit of other ways of fixing a Property in the same thing or things by others; Thus in this State, that Land or other thing I began a Property in by my *Labour*, may become the Property of another Man, by *Gift* or *Purchase* as well as in a State of *Civil Society*; but Labour only seems to be the thing that begins Property, and first takes things out of their *Common State*. As in the beginning before Men entred into Society, this was the beginning of it (*Cain & Abel* had their Right of Property, the one in the *Lands he Cultivated*, the other in the *Flocks he kept*; from their Labour spent on them) so 'tis ever since where the same *State of Nature* Obtains, nor can it be begun that I can see otherwise.

§ 18. And to this voice of the Law of Nature, viz. that *Labour in this State* shall be the beginning of Property, seems well to agree the voice of God Himself in the Gift or Grant he made of the Earth, the Creatures & Productions of it to Mankind, *Gen. 1. 28.*—Where we find that *Cultivating and Subduing the Earth*, and *having Dominion* are joyned together: Thereby assuring us that as in that Gift he then made of it in common to men, he did not design it should serve to their benefit & comfort only by its *Spontaneous Productions*, but that it

it was his will that by *Art and Industry* in Subduing and Cultivating of it they should draw still more from it, so that this should be their *Title to it* at least during the continuance of *that State of Nature*, & till by positive Constitutions of their own, the matter of property should be otherwise Determined and Settled.

§ 19. And if this be true, as I think it is, viz. That in the beginning of the World before men entred into Society, & so in all Ages and Places since where the *State of Nature* obtains, and there are no *Positive Constitutions* (Tacit or Express) Regulating the matter of Property, *this is the only Way* of beginning a Property in things, be it *Land* or what elle you please, it seems no way Difficult to Determine upon the extent of mens Properties during the continuance of this state of things among them, for this being the Cause and *Original* of all Property, must be the *Measure* of it too, whatever ways of fixing a Property in things thus firstly impropriated, may be consequent upon it : As far as *Labour extends*, and things by that are taken out of the common state *Nature* left them in, so far the *Right of Property* must extend and no further, what is beyond this must remain still in the same *Common State* it was made in. And further, at the same time Reason forces us to conclude that as to a *Right of Property in Land particularly*, it can't be of great Extent during mens continuance in *this State*,
at

at least so long as they continue their Simple, Mean, Inartful way of Living, are mainly fed and cloth'd with *Roots, Fish, Fowl, Deer, Skins, &c.* The Spontaneous productions of Nature, & have those provisions of it in such plenty that want does not oblige them to Cultivate or Till the Earth. While things continue thus among them, what Temptation can they have to Improprate much, especially if at the same time the necessary Utensils, such as *Ploughs, Hoes, Axes, &c.* are wanting, as we all know was the case with the *Aborigines of this Country* before the arrival of the *English* to it.

§ 20. And now from what I have thus said concerning the way of *Original or Primary Impropration* in the state of Nature, it can't be difficult to determine of the Extent of the properties of the *Aborigines of this Country*, or any of them in Land at the time of the Access of the *English* to it, on the Supposition of their being in *this State*; Inasmuch as it assures us their *Labour or Improvement* was the measure of it. And to instance in the *Moheags* in particular, or any of them, concerning whose *Pretended Claims* there has been so much Noise and Strife in the Country, which even to this Day is not ended, what has been said assures us that on the Supposition of their being in this state at that time, instead of such *large Territories* they have been ignorantly (as well as knavishly enough no doubt) tho't by some to have, *they had really good*

Right

Right or Title, but to here and there a few spots of it, viz. only to so much as by the means abovementioned they had separated and inclosed from the rest of the Country. I shall not presume upon an *Umpirage* in this matter, by saying they were doubtful at that time in the *State of nature*. I Remember what the Judicious Mr. *Hooker* in his Learned treatise of *Ecclesiastical Policy*, Lib. 1. Sect. 10. Suggests concerning the defects of *Polities civil* in their beginnings in the more early Ages of the World, and perhaps it is a difficult thing to fix the bounds between the *State of Nature* and that of *Civil Policy*, or say how far the Rights of the Law of Nature must be given up or Retained by persons in order to their belonging to the one or the other: yet thus far I shall venture to say, viz. That if what has been said Descriptive of this *State of Nature* be true, as I think it is, and if withal we may make a Judgment of the Customs and Way of Living of the Persons I am now speaking of, at that time, by the Customs & Manners of the more Undiviliz'd part of their Survivors at this day, who I imagine may reasonably be thought the Liveliest Images of their *Ancestors*, and most to retain their *Customs*; if we may do so I say, the Probability seems to lie on the Affirmative side, viz. That they were with their Brethren in *Peru*, *Florida*, *Brasil*, &c. before mention'd from *Acosta*, to be rank'd with those in a *State of Nature*.

§ 21. Who that is not a Stranger to them will say the forementioned Essentials of a state of Civil Policy are to be found among them? that they have any *Established, Settled, common Law* received and allowed so much as by a Tacit Consent to be the *Standard* of Right and Wrong and the Common Measure to decide Controversies arising among them? And herewith a known, Indifferent Judge with Authority to determine differences according to this *Established Received Law*? Who knows not that an Attempt to find these things among them is like a search for the Living among the Dead? And that when *Controversies* arise among them, without a reference of the matter to the decision of any *Common Umpire* or Judge every one looks on himself as Vested with the *Rights of the Law of Nature*, and accordingly is Judge for himself and Executioner! This every one knows is the common, uninterrupted Practice of those of whom I am now speaking of, and what is accounted *Reputable and Laudable* among them in all Disputes where the Contending Parties are capable of it, and in such as issue in the Death of either of them, consonant to the same Law the nearest Relative or Relatives of the *Slain*, look on themselves as the Persons concerned to do Justice on the Murderer, and accordingly fail not to watch all opportunities, till at length by Surprise or Violence they compass it, and by the Gun, Hatchet or Knife, end the Controversy.

§ 22. I think I am not *Injurious* in this Account of the *Present State* of things among those of Our Natives as we call them, I am now speaking of, nor can I so much as Suspect a *Censure* for it, since it is no more than what most that are not Strangers to them know. The Tragical end of *Mahomet* Eldest Son, as I take it, to *Owaneco*, with the like Tragical Occasion of it, is yet Fresh in our Memories, and its needless for me to Relate: and who knows not that That was but one Instance of that Justice, which is as Frequent among them as there is the like Occasion? This every one I think must say looks very much like the *State of Nature*, (if the forementioned Account of it be true) and if it be not an Evidence of its Obtaining among a People, is at least an Evidence of such an *Imperfect State of Civil Policy* as borders very near upon it. And if it be so with these now, we have I believe reason to Conclude the Condition of their *Ancestors* Living at the Time of the Access of the English to the Country, and before, was not better; for who can think that these their *Present Survivors* are more degenerate and farther removed from a State of *Civil Policy* than they were? For my own part, I have ever tho't on the other hand that even the main of that Shadow of it which is now among them is of later Date, assumed by them partly from an Humour of Conformity to us their New Neighbours, and partly for other Reasons and not a continuance of Ancient, Immemorial Customs among them.

§ 23. Nor is it as I conceive any *Conclusive Evidence* of the contrary that they Liv'd in *some sort of Society* or Neighbourhood and had their *Chiefs* or *Superiors* among them, whether they were such as were so by *Nature* and *Age*, or by *Election* : Since the *State of Nature*, tho' it Banish or Implies an *Absence* of all *Inequality among Men* as to *Civil Authority* or *Jurisdiction*, yet does not exclude all *Inequality whatsoever*. The *State of Nature* is a *State of Subjection* to the Dictates and Direction of the *Law of Nature*, which Law is so far from Banishing all *Inequality* or *Subordination* among Men, that it *Ordains* it in *diverse Instances* of it, particularly in the *Relations of Parents & Children, Husband & Wife, Captain & Souldiers*, right reason which is this Law says there shall be *Subjection & Subordination*. These *Inequalities* therefore are no ways *Inconsistent* with this *State*, nor of themselves *Evidences* it does not obtain among any. And these I think it not *Improbable*, were the only *Inequalities* or *Subordinations* among the *Persons* I am now speaking of at this time and perhaps ever before. Their *Chiefs* or *Superiors* seem to have been either such as were so by *Nature* or *Age*, *Ancient Fathers*, or *Military Heads* chosen by them to lead them out against their *Enemies*. Thus where *Families* among them happened to be *Numerous*, continued *entire together*, and tho' themselves *Sufficient to Subsist by themselves* without *Uniting* with others, (as was oft the case no doubt, in that Day when there was no want of Land, all

the

the Country, excepting *here and there a Spot*, was an Uncultivated Wilderness, all Provisions of Nature Accommodate to their Plain, Mean, Inartful Way of Living were in great Plenty, and nothing found to give Price to them farther than this did, and Consequently *Temptations and Occasions* of Strife or *Contention* among them were few and rare, during this Day or Time I say) *the Fathers* of such Families in *Succession* seem to have been their only *Superiors* or *Chiefs*, and by the exercise of their *Paternal Authority*, (to which such Families had been *Accustomed*) maintained *the little Order* was among them : They seem to have been their *Captains* or *Leaders* too when *Occasion* requir'd, unless by reason of some Defect of *Body* or *Mind* they were Incapable of it. But when the case happened to be otherwise, as no doubt it often did, and *diverse Families* saw a necessity of *Uniting together* for their better *Security* against *Foreign Force*, their *Superiors* or *Chiefs* were by *Election*, and seem to have been chosen by them for no other end than to be *Generals of their Armies*, as among their Brethren in *Peru*, &c. beforemention'd. Nor do they seem to have had but little, if any *Dominion at Home* in times of *Peace*. In this Respect they seem (if the Comparison may be allow'd) to be like *the Judges in Israel of Old*, who certainly were little, if any thing, more than *Generals of their Armies*.

§ 24. These I am much inclin'd to think were the *only Superiors* or *Chiefs* they had among them, and which perhaps by an Abuse or Misapplication of the Term, *Sachem* (which probably in its Original sense intends no more than a *Chief Father* or *Captain*) have in later times gone by the Name of *Kings* or *Civil Heads*. And tho' perhaps some will say this is all but *Conjecture* or *Chimæra*, and as such only to be regarded ; yet I must tell them I can't but much incline to *this Opinion*, and think I shall do so till I can see some further evidence of the *Essentials of Kings* in them than ever yet I did, and can believe that there is so much of Spell in that Title or *Epithet* that the bare Application of it to a Person is Sufficient without any thing else, to make him *in fact* so. But whatever may be the Truth as to this, and on which side soever those who are Judicious, & more Learned in these things than I, may resolve the matter, yet supposing what I have Discover'd as my *Prevailing Opinion* in the case, to be Truth and that after all the *Honours done their Chiefs* by the Glorious Titles of *Kings, Emperors, Allies, &c.* they were but *Chief Fathers* or *Captains* and really in the *State of Nature* with the rest of their Brethren, I think its pretty clear the *Properties* of any or all of them in Lands were of no greater extent than has been above expressed, and Consequently *vastly short* of what by many wanting Probity and Sense we have been born in hand they were.

§ 25. I come now to consider the *Second Hypothesis*, viz. That how *Defective* or *Wanting* soever their State might be as to the foremention'd requisites of a *State of Civil Society*, and though Judging by what was generally Practiced among them, (every one retaining in his own Hands the *Rights of the Law of Nature*) they seem to have been in that State, Yet that they had really quitted it, entered into *Communities*, and by *Compact*, and at least *Tacit Constitutions* of their own, settled the matter of *Property*, both with their *Neighbours* respectively, & severally among themselves; and that these foremention'd *Customs*, with others of the like Nature arguing the *State of Nature* obtaining among them, were rather from a *Defect* in Establishing proper Methods for the Execution of their Laws, than Evidences that they had none.

§ 26. I have already expressed my *Sentiment* in this matter, which whether it be right or wrong, matters not as to what is now before me, which is to Consider this *Opinion* and see what (upon a Supposition of the truth of it) can be determined upon the *Claims* or *Pretensions* of any of them to Lands in the Country. And I am pretty well assured this *Opinion*, (how fond so ever our *Bigots to Native Right* are of it, yet will less serve that Interest, at least in the *Present Day*, than the former; in as much as on a Supposition of it; tho' it must be allow'd they had a *Common Property*

considered as *Communities* or *Politick Bodies*, and besides this that some or all the Members of each Community respectively had severally particular Properties of their own Exclusive of the rest of Mankind, yet) all becomes so Perplex'd and in the Dark, and so many Difficulties inextricable, at least in the Present Day, unavoidably attend all, that nothing certain can be determin'd upon the Properties of any of them, whether *Communities* or *Particular Persons*; I shall give some Evidence of this, when I have Premised this, viz.

§ 27. That allowing it to be true that they had quitted the state of Nature, and put on some Form of civil Policy, yet it does not from thence necessarily follow that Lands were brought under the Regulation of Compact, or any Positive Constitutions of their own, (tacit or express :) Or that they were held by them any otherwise than as in the State and by the Law of Nature. Certain it is there is no necessary Connexion between those things, the Former does not infer the Latter; A People may put on some Form of Policy without any Determination of the matter of Property in Lands whether by compact with Neighbouring Polities or any Positive Constitutions of their own. And for my own part I never yet saw any sufficient Reason to conclude there was any thing of this nature done by them before the Arrival of the English here: Nor do I think it will seem probable there was, to any that

that considers their poor, mean, barbarous way of Living, the great Plenty of all the Provisions of Nature that requir'd, the very little use they made of the Earth further than to walk upon it, together with their want not only of that Communication with other parts of the World, but of any thing among themselves that might give a Value to the Provisions of Nature over and above what their own Necessities did. Their way of Living the Poet well describes when accounting for the Golden Age, he tells us of Men then,

*Contentique cibus nullo eogente Creatis,
Arbuteos fœtus, montanaque fraga legebant ;
Cornaque & in duris hærentia mora rubetis,
Et quæ deciderant patula Jovis arbore glandes.*

And men themselves contented were with plain & simple Foods
That on the Earth of nature's gift, without their Travel stood,
Did live by Rispis, Hipps & Haws, by Cornets, Plums & Cherries
By Sloes & Apples, Nuts & Pears & loathsome Bramble-berries,
And by the Acorns dropt on ground from Joves broad tree in field

Certain 'tis Nature prepared the main Materials
of their Subsistence without any Art or Labour of
theirs ; they had but little more to do than to
Catch or Gather what they had provided for them.
And during this State of things among any So-
cieties of Men, of what Consideration or Value
can Land be to them, especially when these spon-
taneous Provisions of Nature in all Places are in
such

such Abundance that there is *no danger of Want*, and all means of Communication or Trade with other parts of the World, together with *the Use of Money*, among themselves, (which things might impair their Stock of Provisions and give a Value to them over and above what their own Necessities did) are wholly wanting, as we all know was the case with the *Aborigines of the Country* ? Surely it could not be of such Value to them as to put them upon a Partage or Impropriation of it farther than was done before by *the Law of Nature*. Let us suppose an *Island* so Separated from the rest of the World as to be under an utter Impossibility of any Commerce with it ; wherein there were Inhabitants embodied together in *Civil Societies*, yet Living almost entirely on what *Nature prepared to their Hands*, and so disproportioned in number to the quantity of their Provisions that after their Consumption of, what was needful for them, there remained enough for perhaps *Ten times the Number*, and at the same time nothing in the *Island* either because of its *Commonness* or *Perishableness* fit to supply the place of *Money* ; what Inducement could such Societies have by *any Compact* either with one another, or among themselves respectively, to fix a *Property in Lands*, beyond what was done in the way before mentioned by *the Law of Nature*, for my own part I can't Excogitate any. And who knows not that this was *the very Case* with the *Persons* I am speaking of, before the

the Arrival of the *English* here. For this reason I thi k it highly *Probable*, yea next to a *Certainty* that such *Lands* only as their Poor way of Living rendred their *Tillage* of necessary (and how small a part was this compared with the rest of the *Country*?) they put *any Value* upon: the rest they looked upon as of no more Price, nor Advantage to be *Impropriated* than *the Air they Breathed in*: and therefore like other things of the like Nature in all *Communities*) lay *Neglected* in that *Common State* wherein Nature left it. Nor let this be thought strange, since from *Divine Revelation* itself we have pretty good assurance that it is no more than *was Common* in the more *Early Times* of the *World*: There we find that in those Days men did not always immediately upon their *Entring into Society*, set out the Bounds of their *distinct Territories*, and by *Laws* within themselves respectively *Settle the matter of Property*; but suffered a great, may I not say the greatest part of the Land? to lie in the *same Common State* it was in before. Even in *Abraham's* time we find men *wandred up & down* with their *Flocks & Herds* freely and without *Molestation*, seeking *Pasture* where they liked best; and that *Abraham* himself did this in a *Country* where he was a *Stranger*, and there were many *Kingdoms* or *Communities of Men*, and they not newly formed neither. Which to me seems a pretty good Evidence that at least a great part, yea Probably the greatest part of *the Land* lay in *Common*,

mon, that the Inhabitants Valued it not, at least so far as to think it worth their while to come to a *Partage* of it, and fix their *respective Properties* in it : The reasons of which no doubt were their Rude, Mean, Inartful Way of Living, Feeding and Clothing themselves mainly *with what Nature Prepar'd*, in which Preparations as they were in great Plenty, so Probably they had *no Money* or any *Equivalent* of it that might give a Value to any thing above what *their way of Living* did.

§ 28. I make no doubt there are those who will not *Scruple* to say the contrary to this is *Evident in the Aborigines of this Country*, and that in *Fact* they had by *Compact* and *Constitutions Positive* (*Tacit or Express*,) Settled the matter of *Property in Lands*, each *Society* with its *Neighbours*, and among *themselves severally* : But be it so, I think its *Probable*, if not more than so, from what I have said, that *they had not*, and though I suppose I know the reasons on which they may so assert, as well as they, yet as I think they will scarcely weigh in the *Ballance* with the Evidence to the contrary given above, so desire to see some further and better reason for it before I believe it. Its very true that when after the *Arrival of the English here*, by *Conversation* and *Commerce* with them they were made *Sensible* of the Value of the *Money* they brought with them and made tender of for *Land*, they could not then but see that the

the *Lands* beyond what they Improved, and so held by the *Law of Nature*, might be very Profitable to them, and on this I doubt not they were full enough in their Assertions of this Nature, viz. that by *Compact* and *Constitutions* of their own, they were entituled to such and such *Limits* respectively ; but this I think can carry with it little Evidence of the thing to one who knows what they were, and withal considers what is universally observable in their *Posterity* at this Day, when such a Temptation is laid before them. To all which I may add what I suppose comes pretty near a Demonstration in the case, viz. their *Palpable Contradictions* one of the other in their Pretensions, or the Accounts they gave, on this Occasion, of their *Respective Claims* or Properties, One *Sachem* or Community often Claiming what another did. This who knows not to be fact as to *Lands* in this part of the Country, where the Claims of *Hiums*, *Uncas*, and *Sannup* are found to interfere, the Consequence of which has been that *Persons Claiming under them*, have endeavoured each one to set up his Title in Opposition to the other, to the no small Expence of Time and Money, as well as Hurt of the Publick.

§ 29. Now supposing this to be so, 'tis Evident the *Hypothesis* or Opinion of their having quitted the State of Nature & put on some Form of Policy, meerly, does

does no Service to the Interest the *Zealous As-*
sertors of it endeavour to Advance by it, does not
extend *Native Right* one Inch farther than the
former Opinion did: for the Unavoidable Conse-
quence of it is this, *viz.* that as no *Societies* of them
had any *common Right or Property*, as such, so neither
any *Particular Member* of those *Societies*, any by
virtue of any *Positive Constitutions* or otherwise than
by the *Law of Nature*: and that setting aside here
and there a Spot this or the other Person or Persons
Improved and so Impropriated and *Held* by the
Law of Nature, all the rest of the *Country* Remained
in the same *Common State* wherein it was made, as
much the *Property of the Kings of the Indies* on the
Opposite side of the *Globe as theirs*. Now, in
order to the rendring this Opinion of any Service
to the end for which its so *Zealously* Avouch'd and
Advanc'd by *Many*, its not enough to assert, yea
& make evident too that *Our Aborigines* had quitted
the *State of Nature* and put on some form of *Policy*,
but further, as I before observed, that they had by
Compact one with another, & Positive Constitutions (*Tacit*
or Express) Determined and Settled their *Bounds*
and the terms of each *Community* respectively, and
after this is done it will be of no advantage still to
the pretensions of any *Particular Community*, or any
Member or *Members* of it, till we are assured what
bounds by *Compact* with its Neighbours it had, and
what *Settlement* its *Constitutions* made of the *Lands*
within

within it : which I conjecture none can do without the help of Divination.

§ 30. Which brings me to what I proposed, which was to shew that on a Supposition of the Truth of this (*viz.* that *Our Aborigines* were to be considered as in a *State of Society Civil*, and had by these consequent Acts Determined and Regulated the matter of Property) all their Rights or Properties instantly become so Perplext and in the Dark that nothing can be Known or Determin'd upon them, and consequently *no good Title* possibly founded on them. And in pursuance of this, and at the same time to convince the bold Avouchers of this Opinion, I would Demand of them in a few things ;

1. On a Supposition of the truth of this, *Who can account for the true extent of the common Properties of their Respective Communities, or any one of them?* If I have not been Misinformed some pains was formerly taken both in this and some *Neighbouring Governments* for a Resolution in this point : and for that end *Persons were Deputed* to Enquire & Obtain the best light they could of the Natives. What success attended these endeavours in *Other Governments* I know not, but in this I suppose *none at all*. Its true the Gentlemen Deputed by this Government to enquire into the Claim of the *Mohawks* made return of something to the Assembly which they call'd an Account or description of their Claim

Claim by certain Abutments, and which the Assembly so far had regard to as, if I mistake not, to allow of its Entry on record. But yet can any of those who would persuade us to think that *Native Right* is our only *Valuable Title*, Acquiesce in this or think it of any value, when at the same time their Neighbours, the *Pequots*, *Quinebaugs*, *Nahanticks*, (all of them as worthy of Credit as the *Moheags*,) give another Account, some of them claiming *all the Lands* within those Limits, saying the *Moheags* had *none*, & others of them claiming at least *Large Tracts* within them. I suppose none will deny this to be Fact, or if there be that shall do so, that the Claimers under *Hians* and *Sannup* will stand by me in it. Now if *Native Right* be our only *Valuable Title* what shall be done in this case to know where or in whom *this Right to these Lands* is? Certain it is if they were *Communities*, or *Bodies Politick* properly so Called, they had a *Federative Power*, and if in the Exercise of it, they made a *Partage of the Lands*, in this part of the Country among them, their Title Respectively was good, & as good in *one Community* as another; and what shall be done in this Case? how shall we be satisfied which of them *speaks Truth*, & consequently where *the Right is* and of whom to be obtained? Nor can it satisfy any but Fools to be able in this case to say, they have *Purchased of the Natives*. Nor is there any thing I know of can help in this case but a Supposal of the *Falseness*

ness of all their Pretensions to a Partage or Impropriation of the Lands to any Limits : and that whatever *Compacts* they made Determining their Bounds respectively, they had therein a Sole Reference to the *Hunt or Game*, and Designed only an Impropriation of that ; at the same time not having the least Regard to the *Lands*, nor caring, excepting as above, who had it, it being a thing of no Price to them. And this as it is Undoubtedly the Truth of the matter, so reduces the Right or Property of such Lands to some Certainty lets us know where or in whom it is, and to whom we must Apply for the fixing a Property in them. But supposing this Difficulty attending this Opinion were removed and the common Right of each Community, set out by Monuments. Yet

2. Who could tell us what Disposition or Settlement the Constitutions (Tacit or Express,) of each Society made of the Lands within their Limits respectively ? The Resolution of this is as necessary as the other in Order to a Determination upon the extent of the Properties of any or all of them. I take it for Granted and think it needs no Proof, that as all Men by Vertue of the Grant of the Most High before mentioned, are not only *Commoners of the Earth*, but equally so, none having a Right by that to Claim more or larger Portions of it than others, so that when any numbers of them enter into Society, and by Compact with Neighbouring

bouring Societies Settle *their Limits*, the Lands within such Limits are the common Right of *the Community*, and equally so ; and that the several Members remain *Commoners* in an equality, till by *Constitutions* of their own they make *another Settlement* of them ; And because this is supposed (by such as assert the Politick State of the Natives) to have been done by them long before the Arrival of the *English* here, I therefore Demand what Disposition or Settlement did *their Constitutions* make of the Lands within *their respective Limits* ? When they came to a Partage or Impropriation, did they Impropriate in *an Equallity*, or if not, what other Settlement did they make of them ? Or if this be thought an Unreasonable Demand, because of the generality of it, I Demand what Settlement did the Constitutions of *any one Community* (to Instance in the *Moheags* Our Neighbours) make of the Lands within their Limits ? To be more particular here,

(I.) *Where or in whom did they place the Lands* ? I Observed but now they were Originally or First-ly in *the Community*, and equally so, and must remain so till by Acts of their own they make a Disposition of them into *another Hand or Hands* : and reason will tell every Man it must be so. Now if by *Acts or Laws* of their own they Alter'd the *Original or Primary State* of the Lands, I Demand what was the *Alteration* ? Where or in

in whom did they *Place or Settle them*? Did they *Settle them in any One single Person or Relation*, or in a *Certain Number of Men* of any certain Order or Character? On the Supposition of the Truth of the Opinion I am now considering, nothing can be Determin'd of the *Extent*, no nor the *Reallity* neither of the Property of any of them till this be Resolved. I know very well Our *Bigots* say here, that *their Constitutions vested all the Lands in their Kings, or in the Crown*, (to Use our *English Phrase*,) but besides that that is spoken without any *Proof*, or any Possibility of it as I imagine, besides this I say, allowing it be *Truth*, yet it brings not the *State of the Lands* in any particular Community to any Certainty, nor Resolves us in *whom the Property of all or any Part of them* is till we are also Resolved in the following Particulars also, *viz.*

(1) *What they intend by Sachems or Kings in whom their Constitutions vested the Lands.* Whether such as were so *de jure* or *de facto*, i. e. whether such as were *Rightfully* or by the *Laws & Constitutions* of the Society so, or in *Fact* only. And in order to this we must be Resolved of the particular *Form of Policy* agreed upon in the several Societies, *viz.* Whether in case it was *Monarchial*, that they were *Hereditary* or *Elective Monarchies*, and not only so, but moreover whether *Uncast*, *Sasacus*, *Aramamet* or any other *Chief among them*, of whom we

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would

would obtain Lands, *be King or Monarch* according to the *Fundamental Laws* or Constitutions of the Society yea or not. For if not (the *Lawful Kings Right of Property* being meerly & altogether from the Concession or Grant of the Community) they can't have any pretence to it ; nor possibly make out a Good Title to any other.

(2.) We must be resolved how or in what sense they vested the Lands in them : Whether so as to make them their *Inalienable Right* or Property, as the case seems to be with Lands in some Constitutions: Or *Alienable* ; And if in this last sense, whether they were so *Absolutely* put into their hands, that they had *Right of Disposal* where & to whom they saw cause, or in *Trust* only for the Use and Benefit of the Societies Respectively ? In which sense, as I understand it, all Lands in our *English Dominions* are by *Our Constitution* vested in the *King or Crown* ; and Lands in *this Government* are by the *Charter* Vested in the *Corporation*, and for that Reason are *Alienable* from it, and may become the *Property* of others. If their Constitutions Vested the Lands in their *Kings* in the first sense, by what *Right or Authority* did they *Alienate* or *Dispose* of them to others ? All Alienations made by them must be *ipso facto* Void ; For if the *Communities* in Vesting the Lands in them gave them *no power of Alienation* they could have none. If it be said they were Vested in them in the second sense, viz.

With

With an Unlimited Power of making Alienations of them to whom they saw cause; I say this is Incredible; For if Lands were of such Value with them that they saw it worth their while to bring them under the Regulation of Positive Constitutions, it is unreasonable to think they should in this sense put them into the Hands of any Person or Persons whatever: and by Consequence (supposing the Hypothesis I am now examining be true, and that Lands by their Constitutions (Tacit or Express) were Vested in their Kings) it can't be imagined they had Right or Power to make a Partage or Divison of their Dominions among their own Children, to the Exclusion of the rest of the Community. For which reason I have ever tho't Allawannahoods, alias Foshua's Right nothing worth, even upon the very Principles of the Advocates or Assertors of it. And if the last sense be asserted (which indeed carries with it the greatest Probability if any thing of this Nature was done among them) then I Demand again by what Right or Authority did they Divide their Dominions among their Children, (an instance of which was but now given) or make Conveyances of them to the English? Such Alienations must be as Void as on the Supposition of the Truth of the first sense.

(2.) And in case their Constitutions Vested the Lands in their Kings in this last sense, viz. in Trust,

Trust, &c. before we can be Resolved of the State of the Lands in any Society, and of the reality and extent of the Right or Property of any particular Member or Members of them, we must be resolved also whether any Alienations were made by their Kings to their Subjects, and what they were, together with the Tenures in or by which they were to be holden of the Grantees.

§ 31. Its possible in what I have now said, I may not have expressed my self in *the most Proper Terms* : It requires perhaps more Knowledge of *the Law* for a Person to be Able in an Affair of this Nature, to do so, than I may pretend to. However I hope what I have said is *Intelligible*, and being so may Suffice as to what I Scope at in it : which is to shew *what little Service this Hypothesis* concerning the *Aborigines* of this Country does to the Interest many endeavour to Advance and Serve by it : and that a Supposition of its Truth Inevitably Involves *their Rights or Claims* in so many Inextricable Difficulties and renders them all so *Uncertain, Perplex't* and in the Dark that *nothing Certain* can be Known or Determined upon them. And though perhaps some may think what I have here Advanc'd as necessary on *this Hypothesis* to be Resolved, in Order to a Determination upon their Rights, *Absurd*, Yet I can't but think all those that think of things, not with the Multitude, (who

(who generally Speaking have too much *Rubbish* in their Brains to think of any thing with distinctness) but as they are in themselves, will say that without a Resolution of them nothing can be Determined with any certainty upon this Matter.

To Conclude ; The sum of what has been said is this, viz. Either they were a People in the State of Nature or they were not ; this I suppose all must allow, there being no Third State wherein any Persons either now or at any time heretofore were. If they were in the State of Nature, they had then Right of Property only in such Lands as they Impropriated (and held) by the Law of Nature, which as we all know was only here and there a small spot in the Country. If it be said they had Quitted that State and put on some form of Policy, then I say either they had by Compact and Positive Constitutions of their own (Tacit or Express) Settled the matter of Property, or they had not : If it be said they had not, then it follows that the State of the Lands in the Country was not altered from what it was before ; but they all (excepting only what was Impropriated by the Law of Nature) remained in the same Common State and Equally the Right of every Man, as they were before, while the State of Nature continued : Nor was the Prince or the Peasant distinguished as to Right of Property in them otherwise than as in the State of Nature. For

as

as *Property in Lands* is not included in the notion of a *King*, or the want of it in that of a *Subject*; so the making one Person a *King*, and another a *Subject* simply in it self, will not make a *Right of Property*, and give it to the One, or Banish it from the Other, without some other *Act* or *Acts* concurrent with it. If it be said they had brought the *Lands in the Country* under the regulation of *Compact & Constitutions* of their own, then it will follow that they had given up their *Title* by the *Law of Nature*, that what was before by the *Law of Nature* the *Title* of any of them to *Lands*, was not, at least, *qua* such, their *Title* now ; but that what *Right* or *Title* any or all of them had now was by their *Constitutions Positive* the inevitable consequence of which must be that till those *Constitutions* are declared, and we assured what they Determined upon this matter of *Property*, nothing can be known or determined upon the *Rights* of any of them, we can't say where or in whom *Right* or *Property* was, whether in the *Prince* or *People*, some or all of them. And this having never been done, 'tis beyond me to see of what Advantage this *Hypothesis* can be to the End for which its so Zealously Asserted by some.

But its time to hasten to an End, and from the whole that has been said, I can't but think the following must be allowed to have Considerable Evidence

Evidence of Truth in them, how contrary soever to *Vulgar Sentiments* in the Present Day, viz.

1. That such Lands only as any of our *Aborigines* Subdued and Improved, they had a good Right or Title to. For altho' we are sure they had the Law of Nature giving them a Right of Property by their Labour, in what before lay in Common and was Equally the Right of every Man, yet we are not sure (nor indeed have we so much Evidence as amounts to a Probability) of their having any other Law to Entitle them to Lands or any thing else, on any Conditions whatsoever.

2. That Supposing their Chiefs to be Kings or Civil Heads Properly so called, yet there is more Reason to suspect a Right of Property in them, than in any of their Subjects. Yea the more reason to suspect it because of their Dignity. Nothing ever did or can appear Evidencing so much as a Probability of such a Right in them by the Positive Constitutions of their Communities; and as for Acquiring it by Labour in Subduing and Cultivating, its reasonable to think their Exaltation rendered that too great a Stoop for them.

3. That supposing the English to be the first (of Civiliz'd Nations) in the Discovery of the Country, they had (the Royal Allowance and Favour Concurring) an Undoubted Right to Enter upon and

Impropriate

Improprate all such parts of it as lay Wast or Unimproved by the Natives and this without any consideration or allowance made to them for it: Whatever ties Prudential Considerations might lay them under to Acknowledge them, and present them with their Gratuities under the Notion of their being a Price for Lands; yet all such Lands being like the Ocean it self, *Publici vel Communis juris*, they could be under no Obligation from the Head of Justice. We have as much Assurance of this as we have that Lands were held by the Natives only by the Law of Nature, and of that I think pretty good Evidence has been given in what has been said on this Argument. And by Consequence it follows also,

4. That as that Darling Principle of many, viz. That Native Right is the only Valuable Title to any Lands in the Country, is Absurd and Foolish and may with Reason be look'd upon as one of our Vulgar Errors; So that the Endeavours of any, whether in more early or later Times, to Maintain and Propagate it, (to the Prejudice of New Settlements, and not only to the Disturbance of Honest Men in their Possessions and Improvements, but Ejectment out of them, as well as the Hurt of the Publick, as they have been without any Justifying reasons, so) must be look'd upon as very Culpable. Its well known that not only in the more Early Days of the Country, but in later Times there have been

been those, and they not of the *Plebs* only, who with a great deal of Zeal and Application have laid out themselves in this Affair : A Zeal and Application which, without a Crime I think, I may say, would have been more Decorous in them had it been otherwise Employ'd. *Native Right* they have told us is our only Title, if we have not this, we have Nothing. Its not an easy thing to Account for the Train of Evils that have ensued hereupon, not only to Particular Plantations and Persons, but to the Publick in the great Delay and Embarrassment of Business in Our Assembly's, as well as the Multiplication of Suits in the Law beyond Account. But how unjustifiable must these things be when in all, the Persons I am speaking of, have endeavoured to impose upon us but a meer *Chimæra* or *Fiction* ? I can't forbear mentioning here that among other Methods improved by them in the management of their Design, One is, They have Endeavoured rather to work on Our Passions than Our Reason, or to Fright us into a Belief of this Doctrine and a Resolution to stand by it, than to gain us over to it by any Evidence of its Truth. For whereas they have been very sparing of Demonstration, they have been as liberal in Assurances (or rather Asseverations) that 'tis the Only Security of Our Interests against the Claim of One beyond the Seas ; and that if *Native Right* will not Invalidate the Duke's Pretensions,

we have nothing else that will. Such Nonsense as this were it found only in some of our *Homunculi*, might be Easily Overlook'd; but when Men of Education and Character shall Talk at this rate its scarcely to be forgiven. Nor is this the worst neither, but what deserves still a more severe Censure is their want of Truth and Honesty in all, or that whereas in all they have acted under the specious umbrage of serving the Publick, tis notorious that Nothing less than this has been in design with them; but that on the other hand they have been under the Governing Influence of those Corrupt Views which (Supposing or Allowing there were Sufficient Reasons in the Nature of the thing, for what they have done) could do no other than render them very Guilty therein. I think I am not too severe in this Censure, nor in the least break in upon Charity by it, since they themselves have given and daily give that Evidence of its Truth, which (as the Blindest Eye can't see, so) Amounts to a Demonstration in the Case.

FAREWELL.

John Butkley.

Colchester, December 24.

1724

To the R E V E R E N D
Mr. Timothy Edwards.

SIR,

AT sight of this you scarcely will Excuse
 My broken Numbers should affront your Muse,
 Whose single Elegance outdoes the Nine;
 And all their Off'rings at Apollo's Shrine.

But, Sir, they come not to Affront, but are
 Trembling before your awful Seat to hear,
 From you their Sentence that's definitive,
 Whither they shall be kill'd, or sav'd alive.

Yet when you Censure, Sir, don't make the Verse
 You pin'd to Glover's venerable Hearse,
 The standard for their Trial; nor Enact
 You never will acquit, what's Less Exact.

Sir, that will never do; Rules so severe
 Would ever Leave Apollo's Altars bare,
 His Priests no service: All must starve Together
 And fair Parnassus Verdant tops must wither.

Sure that was not the purpose nor design,
 Of the fair Sisters when they did Combine
 Themselves in your Assistance: no their mind
 In that great Werk was otherwise Design'd,

B

They

*They having often to their Trouble seen
Many bold Poets Launch on Hipocrene;
Men that might have a handsome Voyage made
Had they but kept them to the Coasting Trade.*

*But Ranging far upon those swelling Seas,
Came home with broken Lines and Voyages:
Griev'd at those Losses and Miscarriages,
A Council met at Hipocrenidees.
They Vote a Remedy which to Effect
That their Herculan Pillar did Erect,
And to advise Adventurers once for all,
Writ ne plus ultra on it's Pedestal.*

*Since which there's none that dare presume to go
Beyond that wonder then set up by you,
No nor attain it in their Navigation,
That sacred work is not for Imitation!*

*Conscious of this, you see my Muse ne'er soars
To Hiblas top nor the Aonian shoars,
Nor doth pretend to Raptures that might sute,
Pindarus Muse or great Apollo's Lute.*

*Then weigh them Candidly, and if that you
Shall once pronounce a Longer Life their due:
And for their Patron will your self Engage,
They may perhaps Adventure on the stage:
But if deny'd, they blushing back retire
To burn themselves in their own funeral Fire.*

Windsor, January 4th.

Some Improvement of vacant Hours,

By Roger Wolcott, Esq;

*MEDITATIONS on Man's First and
Fallen Estate, and the Wonderful Love
of GOD Exhibited in a Redeemer.*

ONCE did I view a fragrant Flower fair,
Till thro' the optick windows of mine Eye
The sweet discoveries of its beauties rare
Did much affect & Charm my fantasie,
To see how bright and sweetly it did shine
In Beauties that were purely Genuine.

But Lo, the dire Effects of baneful Pride;
A weed whose savour was Pestiferous
Did vie with this fair flower Qualify'd
With many Vertues Odoriferous.

This fragrant flower which to affect the sense
Had Beauties, Grace, and Vertues Excellence.

Not being Content unworthily to stand
In the dark Corner of some mead obscure,
Or in some rough uncultivated Land
Which th' painful Husbandman did nev'r manure;
Or in some dismal wood where Mischief Lyes
And Ravens croak their fatal Auguries.

But by a bold Insulting Disposition
Presumes into a famous Garden fair
And more to Manifest it's bold Ambition,
Vies with the fairest flowers that were there:
And by it's growth the flowers so overtops
That it bereaved them of Heavens drops.

Collecting of the Nutrimental juice
That's of the Earth it did Monopolize
The same to it's own benefit and Use,
Also the benediction of the Skies.
Thus to it's Baseness makes subservient,
Earth's fruitfulness and Heaven's dews descent.

The Flowers thus Injuriouly ov'r-topt
Began to darken perish fade and dye,
Their beauty Lost & all their Grace was Cropt
Their Savour soon became unfavoury ;
For having Lost the Suns sweet Influence
They with it Lost their Grace and Excellence.

Nor were they in this Deplorable state
Able to work their Liberty and Ease
None but the Gardiner can Extricate,
Them from their Bondage and give them release;
Many Instructions may from hence arise
If on this Embleme we do Moralize.

I'll take occasion hence to Contemplate
Fair Paradise in it's prime Excellence
But most of all the Glorious Estate,
Of our first Father in his Innocence.
Who was the flower of that Garden, and
A Garden in which many flowers did stand.

His body with such Comliness was deck't
As did declare this famous Faberick
Was of no ordinary Architect,
But the Almighty's Glorious work-manship,
Being fearfully and wonderfully made,
By him that needed not a foreign aid.

His parts proportion and rare Simmetrie
Shew'd forth his Glorious uniformal Grace
His pleasant and yet awful Majestie,
Appeared in the figure of his face :
Where ruby ruddiness did beautify
The lily white with a Vermilion dye.

Behold him there made *Misne* Lord of all
 The whole Creation that was sublunary
 And all the Creatures made that so they shall
 Unto his Comfort be Contributory,
 He was to take their Tributes and again,
 Offer them up unto his Sovereign,

His understanding was so Excellent
 That he was able by his Knowledge Great
 Names to all Creatures in his Government
 To give : Ev'n such as were most adequate,
 Unto their Inclinations Natural,
 O wondrous wisdom Philosophy call.

But was that Knowledge and discerning Skill
 The Sole perfection of this noble Nature ?
 O no ; he was possessed with a will,
 Able to Love and serve his great Creator.
 To apprehend him as his Chiefest Good,
 And prize him more than his appointed food.

He was Commissionated to remain
 In this Estate to perpetuity
 Here might he Live rejoyce in God and Reign
 Throughout the Ages of Eternity.
 And of all the Delights and fruits of Eden,
 Only the Tree of Knowledge was forbidden.

But Lo, the dire Effects of baneful Pride
 Man being made in Honour thus to flourish
 Did not a night in that Estate abide
 But soon became like to the beasts that perish
 Abusing of his Liberty of will
 Against his Sovereign Lord he did rebel

For casting off that Reverential awe
 He ow'd unto God's Sacred Majesty
 Against the Comminations of his Law,
 He did rebel, and in rebellion he
 The Sacramental Tree of Life neglected,
 And fear of that which God had Interdicted,

And for endeavouring to Equalize
 The Lord's Omniscience is quite ruinated
 And hath his Soul in all his Faculties
 Strangely Befotted and Infatuated:
 For having once rebell'd against his duty
 Opacous Sin soon blasted all his beauty.

Now we have Lost Ability to Climb
 The steps of Providence unto Gods Throne
 Our Souls (alas) are now too Insublime,
 To Seat and Settle our Affections on
 The Pinnacle of all Perfection,
 Whose Vision Satisfys th' Affection.

But through a Poisonous Impetuous Rage,
 Our Minds we to these Earthly Objects glew :
 And tho' we find they can't our Thirst assuage,
 The more we're Dis-appointed, we pursue.

Thus do we prostitute our vain affection,
 To yield to our Inferiours subjection.

But when we sunk under this misery
 And all help failed us on every side
 No Creature could find out a way whereby,
 Justice Offended might be Satisfi'd :

To do that work our Saviour undertook
 As it was writ i'th' Volumn of the book.

The Love that gave him, Oh ! 'twas Infinite ;
 The Person suffering was most Excellent
 The Pains he suffered were most Exquisite ;
 And Glorious was the blessed Consequent.

With wonderment and Ravishing surprize,
 The Angels Contemplate these Mysteries.

A N D

When I behold th' Heavens wond'rous frame
 The Sun and Moon shining in Beauty bright
 Which thou hast made to Magnify thy Name
 By thy Almighty power Infinite.

And View the Stars in their celestial ranging
 Not Jostling in all their inter-changing.

Oh what is man that thou shouldest allow
Him to Inherit thy divine compassions?
What is the sinful Son of man that thou
Should'st grant to him thy Spirits visitation ?
And suffer thine Eternal SON to dye
To Reconcile thy stubborn Enemy.

Proverbs XVI. 18.

Pride goeth before Destruction.

PRide goes before Destruction
and haughtiness before a fall,
Whoever pors his Merits on
shall be Endangered there withal.
Whoever vaults himself on high
in Contemplating his own worth
Shall find his wings soon melt thereby
and down he'll tumble to the Earth:
Have I got wit and memory
and can my tongue freely dispence,
To Charm the silent standers by
torrents of moving Eloquence,
Beauty sets Throned in my face
and my sweet Symmetry of parts
Yields such an uniformal Grace
as wins all Eyes and wounds all hearts,

And

And hath my birth Ennobled
 me of a noble Pedigree
 From whence many fair Branches spread
 more to adorn and cover me:
 An Education liberal
 has been bestowed me upon,
 Have I to Crown these Blessings all
 an healthy Constitution?
 The Earth with her abundant store
 yields me the greatest Confluence,
 So that from her can be no more
 to pamper and Indulge the sense.
 Doth pleasure with her balmy hand
 proffer to flood me on her streams
 And subject unto my Command
 whatever carnal sense Esteems?
 Doth honour with her Courtly breath
 invite me to her Turrets high
 To rule and Govern on the Earth
 whilest Thousands fore me prostrate ly?
 To what a pleasing topick now
 think I my fortune hath me rais'd,
 'Tis sweet to see whole Thousands bow
 whilest by them every one I'm prais'd.
 Now hard it is not to grow proud
 and over others Tyranize
 And think because I'm thus Endow'd
 my self I well may Idolize.

Or in a mirror when I look
on the sweet feature of my face
Narcissus like I soon am took,
a Captive and confin'd the place.
O me to see my youthful blood
now in its prime activity
Comes Rushing like a ruby Flood,
the Lily skin to beautify.
When tempted thus at any time
then O my Soul don't thou forget
That these Endowments are not mine,
but for them all I'm still in Debt.
These are but Talents in my hand
of which I only have the use
And he that gave them gave Command,
they should be us'd without abuse.
The Man that gave them is Austere
and Reapeth where he hath not sown'd
That is, He's dreadfully severe,
Exacting all he hath bestow'd.
My Talents all are Registred
in his book of Remembrance.
And he has set a time to plead,
his book and take his recompence.
There's no vain action, no vain word,
nor vain Imagination
That ever in my heart hath stir'd
since there the vital Spirits run.

Tho' unobserv'd, tho' multiply'd
 so that all numbers they surmount
 The smallest of them shall not hide,
 nor be forgot in that account.
 And in that awful Reckoning Day
 escape his Vengeance shall not I
 Unless exactly I repay
 each Talent down with usury.
 If it be so: say how shall I
 improve those gifts he hath bestow'd?
 He says, with men deal equally,
 and walk thou humbly with thy God:
 Serve him with awful Reverence
 'tis thus thou must thy gifts Improve
 And if I fail thro' Impotence,
 the Law may be fulfil'd by Love.
 For tho' He's Just, He's good, also
 the one doth not confound the other;
 His Justice and his goodness too,
 both set on equal Thrones together.

 Prov.

Proverbs XXXI. 10.

*Who can find a Vertuous Woman, for her Price
is far above Rubies.*

Vertue's a Babe, first born in Paradise,
And hath by birth priority of Vice.
Vertue is all that's good we brought from thence
The dear remains of our first Innocence.
Vertue still makes the Vertuous to shine,
Like those that Liv'd in the first week of time.
Vertue hath force the vile to cleanse again,
So being like clear shining after Rain.
A Kind and Constant, Chearful Vertuous Life,
Becomes each Man, and most Adorns a Wife.
But such a Vertue, ah, where shall we find,
That's Bright, especially in Woman Kind?
If such an one had been on Earth, no doubt
Searching King *Solomon* had found her out.
But stay my Muse, nor may we thence Conclude,
There is not One in all their Multitude:
For tho' it be too True, that *Solomon*
Amongst a Thousand found not such an one;
It follows not at all but such an one
Amongst an Hundred Thousand may be shown;
Which if she may, her Price beyond Compare,
Excels the Price of Rubies very fair.

Psalm LXIV. 6.

The Heart is Deep.

HE that can trace a Ship making her way,
 Amidst the threatening Surges on the Sea;
 Or track a Towering Eagle in the Air,
 Or on a Rock find the Impressions there
 Made by a Serpents Footsteps. Who Surveys
 The Subtile Intreagues that a Young Man lays,
 In his Sly Courtship of an harmless Maid,
 Whereby his Wanton Amours are Convey'd
 Into her Breast; Tis he alone that can
 Find out the Cursed Policies of Man.

Proverbs XVIII. 14.

A Wounded Spirit who can bear?

Money answers every thing,
 But a Guilty Conscience Sting,
 Whose Immortal Torments are
 Quite Insupportable to bear,
 Nor the Silver of Peru,
 Nor the Wealth the East do shew,
 Nor the softest Bed of Down,
 Nor the Jewels of a Crown,

Can give unto the Mind a Power,
To bear its Twinges half an Hour.
When GOD's Iron Justice once
Seiseth on the Conscience,
And in fearful ample wise
Lays before the Sinners Eyes,
His Lives Horrible Transgressions,
In their dreadful Aggravations ;
And then for his greater aw,
In most ample forms doth draw
All the Curses of his Law ;
Then the Worm begins to gnaw,
And altho' it every hour
Doth the very Soul Devour,
Yet it nothing doth Suffice ;
Oh ! this Worm that never Dies.
Oh ! the Multitude of thought
Into which the Sinner's brought ;
Looking up he sees GOD's Power
Through his Angry Face doth Lour ;
And hath for his ruin Join'd
Ten Thousand Chariots in the Wind :
All prepar'd to Glorify,
The Strong Arm of the most high,
By Inflicting Punishments
Equal to his Vengeance.
Looking Down he amply seeth
Hell rowling in her Flames beneath ;
Enlarg'd

Enlarg'd to take his Soul into
Its deep Caverns full of Wo :
Now the Sinners Apprehension
Stretcheth Large as Hells Dimensions,
And doth Comprehensively
Fathom out Eternity.
The most extream and Vexing Sense
Seiseth on the Conscience.
Fill'd with deepest Agony,
He maketh this Soliloquy.
View those Torments most extream
See this torrid Liquid Stream,
In the which my Soul must fry
Ever, and yet never Dy.
When a Thousand Years are gone,
There's ten Thousand coming on :
And when these are over worn,
There's a Million to be born,
Yet they are not Comprehended,
For they Never shall be Ended.

Now Despair by Representing,
Eternity fill'd with Tormenting,
By Anticipation brings
All Eternal Sufferings,
Every Moment up at once
Into actual Sufferance,

Thus

Thus those Pains that are to come,
Ten Thousand Ages further down ;
Every Moment must be born
Whilest Eternity is worn
Every Moment that doth come,
Such Torments brings ; as if the sum
Of all God's anger now were pressing,
For all in which I liv'd transgressing.
Yet the next succeeding Hour,
Holdeth forth his Equal power ;
And succeeding with it brings,
Up the sum of Sufferings.
Yet they are not Comprehended,
For they never shall be Ended.

For GOD Himself He is but One,
Without least Variation :
Just what He was ; is, is to come
Always entirely the same,
Possessing his Eternity
Without succession instantly,
With whom the like proportion bears,
One Day as doth a Thousand Years.
He makes the Prison and the Chain,
He is the Author of my pain.
'Twas unto Him I made Offence ;
'Tis He that takes the Recompence.

C

'Tis

'Tis His design my Misery
Himself alone shall Glorify ;
Therefore must some proportion bear
With Him, whose Glory they declare.
And so they shall, being Day and Night,
Unchangeable and Infinite,

These very Meditations are,
Quite Insupportable to bear :
The fire within my Conscience,
Is Grown so fervent and intense,
I cannot long its force endure,
But rather shall my End procure.
Grievously Death's pale Image lies,
On my Ghastly piercing Eyes.
My hands made for my lifes defence,
Are ready to do violence
Unto my life: And send me hence,
Unto that awful residence.
There to be fill'd with that Despair,
Of which the Incipiations are, }
A Wounded Spirit none can bear.

But, Oh ! My Soul, think once again, }
That there is for this burning Pain,
One only Medicine Sovereign. }
CHRIST's Blood will fetch out all this Fire,
If that God's SPIRIT be the Applyer.

Oh !

Oh ! Then my Soul when Grief abounds,
Shroud thy self within these Wounds :
And that thou there may'st be Secure,
Be Purified as He is Pure.

And, Oh ! my GOD, let me behold thy SON,
Impurpled in his Crucifixion,
With such an eye of Faith that may from thence }
Derive from Him a Gracious Influence, }
To cure my Sin and Wounded Conscience. }
There, there alone is Healing to be had :
Oh ! Let me have that Balm of Gilead.

Matthew X. 28.

*And fear not them that can kill the body, but
are not able to kill the Soul : But rather fear
Him, which is able to destroy both Soul and
Body in Hell.*

AND is our Life, a life wherein we borrow
No not the smallest respite from our Sorrow ?
Our Profits are they but some Yellow Dust ;
Subject to Loss, to Canker-eat and Rust :

C 2

Whose

Whose very Image breedeth ceaseless Cares
In every Mind where it Dominion bears.
And are our Pleasures mainly in Excess ?
Which genders Guilt, and ends in Bitterness.
Are Honours fickle and dependent Stuff ?
Oft-times blown furthest from us by a Puff.
Doth pale-fac'd Envy wait at every Stage,
To bite and wound us in our Pilgrimage ?
Is all we have, or hope for, but Adventure ?
Then here's nought worth our stay, let us encounter
The King of Terrors bravely, un-dismay'd,
As gallant *Aria* to her *Petus* said.

And so might be my Choice, but that I see
Hells flashes folding through Eternitie ;
And hear damn'd Company, that there remain
For very Anguish gnaw their Tongues in twain.

Then him for Happy I will never Praise,
That's fill'd with Honour, Wealth, or length of Days :
But Happy he, though in a Dying Hour,
O're whom the Second Death obtains no power.

A Brief ACCOUNT
OF THE
AGENCY

Of the HONOURABLE

John Winthrop, Esq;

in the COURT of

King CHARLES the Second,

Anno Dom. 1662.

When he Obtained for the Colony of Con-
necticut His Majesty's Gracious CHARTER.

THE Night is Past, & Civil Wars o're-blown,
And the *right Heir* advanced to the Throne,
A general Joy runs thro' Great-Britanny,
At the appearance of His Majesty:
Loud Canons from the Ships upon the *Thames*,
And from the Batteries fill'd the Air with Flames:
Whilst from the *Tower* such mighty Thunders went
As shook the Islands, Seas, and Continent.

The Rich, the Poor, the Old, the Young, agree,
 To Celebrate a joyful Jubilee :
 And to the utmost all themselves Employ,
 To make free Demonstrations of their Joy.
 Some quaff full Goblets of the Richest Wine ;
 And others make the blazing Bonfires shine :
 Whil'st the Devout their Prayers to Heaven sent,
 For Blessings on the King and Government.

These happy Tidings soon found out their way,
 Unto the *English* in *America* ;
 Who join with *Britain* in the Celebration,
 Of their just Princes happy Restauration.
 The Sages of *Connecticut* do meet,
 To pay their Homage at their Princes Feet ;
 To whom they seek to hasten an Address,
 To shew their Duty and their Joys Excess.
 Learned *WINTHROP* then by general Consent,
 Sat at the Helm to sway the Government ;
 Who prudently the People doth Advise,
 To ask the King for *CHARTER* Liberties.

All like his Counsel well ; and all reply,
 Sir, You must undertake our Agency :
 For there is none but You we may expect,
 Can make the thing you Counsel take Effect :
 Your serving us in this Important Thing,
 And Personating Us before the KING,

Will

Will sure Endear a *WINTHROP*'s Memory
To Us, and to our Last Posterity.

His Mind, vast as the Heavenly Spheres above,
Was all bespangled with the Stars of Love;
And Zealous Care for their Posterity,
Of all his Acts the *Primum Mobile*;
Led on by these bright Stars kind Influence,
He hastens to the Palace of his Prince;

There waiting for an Opportunity, ~~—————~~

E're long, Great *CHARLES* was in his Council sat
With some Choice Nobles of his Cabinet:
His Royal Mind Intent on his Affairs,
He thus Unbosoms to his Counsellors;

What News, My Lords? How go Affairs Abroad?
What more Remains to do for Englands Good?
Do distant Parts of our Dominion
Want farther Help or Favour from the Throne?

At this arose one of the Lords of Trade,
And to His Majesty this Answer made,
An Agent from *Connecticut* doth wait,
With an Address before your Palace Gate.

Let him come in, says CHARLES, and let us Hear,
What has been done, and what's a doing there?

Winthrop brought in before his Princes Feet,
 Prostrates himself with Reverence, the *King* to Greet;
 And thanks His Majesty for his Access:
 Then for his People offers this Address;

'*GREAT SIR*, Since Reconciled Heaven Restores
 'YOU to the Throne of Your High Ancestors,
 'See how each Subject Emulating tries,
 'To Express our National Felicities:
 'The Joy of Your Accession to the Throne,
 'Is like the Lustre of the Morning Sun;
 'Which from the East Salutes the Western Shores,
 'Still trampling under foot Nights horrid Powers:
 'So the loud Accents of this boundless Joy,
 'Ecchoing in our Ears from *Britanny*,
 'Gave Light & Gladness where-so'ere it came,
 'And fill'd our joyful Hearts with equal Flame.
 'The sad Remembrance of those days of Wo,
 'Which in Your Absence we did undergo,
 'Transports our present Joys to that Excess,
 'As passeth all Expressions to express.
 'May Heaven preserve Your Majesty, and Bless
 'Your Reign with Honour, & with Length of Days;
 'And in Your Line the Regal Power extend,
 'Until the Suns last Revolution end.

'And since we are at mighty *Cæsar's* Feet,
 'O may He Pardon us, while we Entreat,

'Your

' Your Royal Favour in the thing we want ;
' T' Incorporate us by Your CHARTER-Grant.
' The Land we've Purchas'd, or Subdu'd by Fight,
' And Bought of *Fenwick* what was *Warwick's* Right,
' And all at the Endeavour of our Own,
' Without the least Dis-burshment from the Throne.

*Rise up, Quoth Charles ; My Liberal Hand Supplies,
All needful Help to every One that Cries ;
Nor shall I be Illiberal to You :
But, Prithee, Winthrop, Please to let me Know,
By whom it was your Place did first Commence,
Your Patriarchs that Led your Tribes from Hence ?*

' If to declare their Worth, is what You ask,
' Then I must beg Your Pardon. That's a task,
' So Worthy due Performance, and so Great,
' As goes beyond my Utterance and Concept :
' But Vertue never fails, succeeding Days
' Shall much regard their Merits, and shall Raise
' Men of bright Parts and moving Oratory ;
' Who shall Emblazon their immortal Glory.

' But if You ask to gain Intelligence,
' What were the *Reasons*, why they went from hence,
' What *Straits* they met with in their Way, & There ?
' These Facts I think I'm able to declare.

' *RELIGION* was the Cause : *Divinity*
 ' Having declared the Gospel shine should be,
 ' Extensive as the Suns Diurnal Shine ;
 ' This mov'd our Founders to this Great design.
 ' And sure the Holy Spirit from above,
 ' That first did Quickning on the Waters move,
 ' Inspir'd their Minds & fill'd them with Intent,
 ' To bring to pass such Glorious Events.
 ' And now they wholly to this Work devote,
 ' Mind not the Country they are going out :
 ' Their Ancient Homes they leave to come no more.
 ' Their Weeping Friends & Kindred on the shore
 ' They bid adieu, and with an aking Heart
 ' Shake Hands, 'tis hard when dearest Friends must part.
 ' But here they part and leave their Parent Isle,
 ' Their whilome Happy Seat. The Winds a while
 ' Are Courteous and Conduct them on their way,
 ' To near the midst of the *Atlantick* Sea,
 ' When suddenly their Pleasant Gales they Change
 ' For dismal Storms that on the Ocean Range.
 ' For Faithless *Æolus* Meditating Harms,
 ' Breaks up the Peace and Priding much in Arms,
 ' Unbars the great *Artillery* of Heaven
 ' And at the fatal Signal by him given,
 ' The Cloudy Chariots Threatning take the Plains,
 ' Drawn by wing'd Steeds, hard pressing on their reins.
 ' These Vast *Battalions* in dire Aspect rais'd,
 ' Start from the Barriers-night with *Lightning* blaz'd.
 ' Whil'st

‘Whil’st *clashing Wheels* resounding *Thunder* cracks,
‘Struck *Mortals* deaf, & *Heaven* astonished shakes.

‘Here the *Ship Captain* in the *midnight Watch*,
‘Stamps on the *Deck* & thunders up the *Hatch*;
‘And to the *Mariners* aloud he Cries,
‘Now all from *Sate-recumbency* arise:
‘*All Hands* aloft, & stand well to your *Tack*,
‘*Engendring Storms* have cloath’d the *Sky* with black,
‘Big *Tempests* threaten to *Undo* the *World*:
‘Down *Top-sail*, let the *Main-sail* soon be furl’d,
‘Hast to the *Fore-sail*, there take up a *Rief*:
‘’Tis time, *Boys*, now if ever to be brief:
‘Aloot for *Life*; lets try to stem the *Tide*,
‘The *Ship’s* much *Water*, thus we may not *Ride*:
‘Stand roomer then, let’s run before the *Sea*,
‘That so the *Ship* may feel her *Stearage-way*:
‘*Steady at Helm*! Swiftly along she *Scuds*,
‘Before the *Wind*, and cuts the foaming *Suds*.
‘Sometimes aloft she lifts her *Prow* so high,
‘As if she’d run her *Bow-sprit* thro’ the *Skie*.
‘Then from the summit *Ebbs* and hurries down,
‘As if her way were to the *Center* shown.

‘Mean while our *Founders* in the *Cabbin* sat,
‘Reflecting on their true and sad *Estate*.
‘Whilst holy *Warham’s* Sacred lips did treat,
‘About *GOD’s* Promises, and Mercies Great.

‘Still

' Still more *Gigantick Births* spring from the Clouds,
 ' Which tore the tatter'd Canvis from the Shrouds,
 ' And dreadful Balls of *Lightning* fill the Air,
 ' Shot from the Hand of the *Great Thunderer*.

' And now a mighty Sea the Ship or'e rakes,
 ' Which falling on the Deck the Bulk-head breaks;
 ' The Sailors cling to Ropes and frighted Cry,
 ' *The Ship is Foundered, We dy ! we dy !*

' Those in the Cabbin heard the Sailors Screech,
 ' All rise and Reverend *Warham* do beseech,
 ' That he would now lift up to Heaven a Cry,
 ' For Preservation in Extremity.
 ' He with a Faith sure bottom'd on the Word,
 ' Of Him that was of *Sea* and *Winds* the *LORD*.
 ' His Eyes lifts up to Heaven, his hands Extends,
 ' And fervent Prayers for deliverance sends.
 ' The Winds abate, the Threatning Waves appease,
 ' And a sweet Calm sits Regent on the Seas.
 ' They blest the Name of their Deliverer,
 ' Who now they found a God that heareth Prayer.

' Still further *West-ward* on they keep their way,
 ' Plowing the Pavement of the briny Sea.
 ' Till the vast Ocean they had overpast,
 ' And in *Connecticut* their Anchors cast.

Here

' Here came *Soheage* and told the Company,
' The Garden of *America* did Lv,
' Further up Stream near Fifty Miles from hence,
' Part of which Country he himself was Prince.
' Much ask'd o'th Soil, much of the Government,
' What Kings were there? the Land of what Extent?
' All which by his free answers when they knew,
' They or'e his back a Scarlet Mantle threw.

' And now invited with fresh Southern Gales,
' They weigh their Anchors & they hoise their Sails,
' And Northward for th'Expected Country flood,
' Upon the smiling Pavement of the Flood.
' At length they Entered those awful Streights,
' Where the Stream runs thro' Adamantine Gates.
' 'Twas strange to see the Banks advanc'd so high,
' As if with *Atlas* they bore up the Sky.
' But when those dismal Streights were passed thro',
' A Glorious Country opens to their view,
' Cloath'd all in *Green* and to the Eye presents,
' Natures best Fruits and Richest Ornaments.

' Chear'd with the sight, they set all Sails a-trip,
' And rais'd the *English Ensign* on their Ship.
' Brave Youths with eager Strokes bend knotty Oars,
' Glad shouts bring chearful Eccho's from the Shores.

As

‘As when the Wounded Amorous doth spy,
‘His Smiling Fortune in his Ladys Eye,
‘O how his Veins and Breast swell with a Flood,
‘Of pleasing Raptures that revive his Blood?
‘And grown Impatient now of all Delays,
‘No longer he Deliberating stays;
‘But thro’ the Force of her resistless Charms,
‘He throws him Soul & Body in her Arms.

‘So we amazed at these seen Delights,
‘Which to fruition every sense Invites,
‘Our eager Mind already Captive made,
‘Grow most Impatient now to be delay’d.
‘This most Delightful Country to Possess,
‘And forward with Industrious speed we press
‘Upon the Virgin Stream who had as yet,
‘Never been Violated with a Ship;

‘Upon the Banks King *Aramamet* Stood,
‘And round about his Wondering Multitude,
‘Greatly Amazed at such an uncouth show,
‘What is’t they Cry’d? Some say, A great *Canoe*.
‘Others, a *Bird* that in the Air doth Fly,
‘With her Long Bill, and Wings up to the Skie.
‘But other some, whom Fear did Terrify
‘Cry’d, tis some Ill Presaging *Prodigie*.
‘Nothing on Earth more Impetuous we find,
‘Than Terror when it Seiseth on the Mind.
‘Dreadful

'Dreadful Effects of this did soon Appear,
'The Multitude Surpriz'd with chilling Fear;
'With Looks Distracted, & out-staring Eyes,
'Each Scares himself and others Terrays;
'Only the *King* who had within his Breast,
'A Heart which foolish fear could not Infest;
'Perceiv'd the Matter, and the Ship he hails,
'Now drop your Anchors, and unbend your Sails;
'And if for Peace and Friendship you are come,
'And do Desire this Land shou'd be your Home;
'Let some of your Chief Leaders come to Land,
'And now with Me join their right *Hand to Hand*.

'Sails lower amain, nor Oars now touch the Flood,
'Down drop the Anchors deep in'o the Mud.
'Their Chiefs Repair to Land, & with them bring
'Obliging Presents for the *Indian King*.
'Majestick *Aramamet* with his Lords,
'Steps forth to meet those Guests without his Guards
'Meeting he paus'd, astonish'd at the sight,
'Such Men, such Airs with Countenances bright,
'He ne'er had seen, nor now to see Expecting;
'Amaz'd he stood! a while, but recollecting,
'His Scattered Intellect, he crys, Who's there?
'Whence come you? Seek you with us *Peace or War?*

Brittons you see, say they, and we are come,
'In *England* happiest Seat in *Christendom*,
'Where

' Where Mighty *CHARLES* Obligeth *Sea & Land*
 ' To yield Obedience to his Scept'red Hand,
 ' Nor came we here to Live with you in Wars,
 ' As He knows best that made Sun Moon & Stars,
 ' But rather here to Live with you in Peace,
 ' Till Day and Nights Successive Changes cease.
 ' This we propose, and this if you approve
 ' And do Respect our Neighbourhood and Love,
 ' Then Sell us Land, whereon we *Towns* may Plant,
 ' And join with us in Friendly Covenant.

' What you propose, (quoth he,) is Just & Good,
 ' And I shall e're Respect your Neighbourhood ;
 ' Land you may have, we Value not the Soil,
 ' Accounting Tillage too severe a Toil.

' Then he his own Right hand to theirs doth join,
 ' Of his sure Friendship the undoubted sign,
 ' Then brings them to his House, & from his Boards
 ' Feasts them with what his Country best affords.
 ' Whilst here they stay at *Aramamets* Court,
 ' Hither the Neighbouring *Indian Kings* resort,
 ' And join with them in Articles of Peace,
 ' And of their Lands make firm Conveyances,
 ' And being now by Deeds and Leagues Secure,
 ' Their *Towns* they Build, their Purchas'd Land Manure.

Thus

Thus far he said ; Then said His Majesty,
Methinks, I have a Curiosity,
To know this Country, that for Ages Past,
Lay hid and you have now found out at last ;
This New-found River, Is it Fresh and Fair ?
What Land adjoins to it ? Has't a Pleasant Air ?

Learn'd *Winthrop* bow'd with humble Reverence,
T' Express his Loyalty unto his Prince.
And then these His demands to Satisfy,
He with a Cheerful air made this reply ;

' This Your Desire, *Great SIR*, bears me in mind,
' What in the Ancient Register we find.
' Of the first King in *Jesurun* from whose breast,
' Such vast and ample thoughts themselves express.
' That they have by the World been held e're since,
' Of Truth and Wisdom clearest Evidence.
' This mighty Man desired of his GOD
' That he before his Lives last Period,
' Might be Permitted once to look upon
' The Land, that goodly *Mount and Lebanon*,
' Which his desire was thus Accomplished,
' After his Charge was done, then he was led
' Up to the top of *Pisgah* and his Eye,
' From thence was well enabled to Discry
' The Land of Promise in its full extent,
' And all things in it that were Excellent.

‘ Long did he Feast his hungry Eyes and gaz’d
‘ Upon those Objects, until all amaz’d
‘ And Ravish’d with the sight thus to him given,
‘ His vast Capacious Soul flew up to Heaven.
‘ But thus to view fine Countrys from a far
‘ Must still remain that Man’s Peculiar ;
‘ And tho’ I think, our Land is near as Good
‘ As that which then was unto *Moses* shew’d,
‘ Yet may it not from me be now expected
‘ It’s worth should be so amply Dissected,
‘ Yet will I do my best to satisfy
‘ What is Demanded by Your Majesty.

‘ This gallent *Stream* keeps running from the Head
‘ Four Hundred Miles ere it with *Neptune* bed,
‘ Passing along hundreds of *Rivolets*,
‘ From either bank its Christial waves besets,
‘ Freely to pay their Tributes to this Stream,
‘ As being Chief and Sovereign unto them,
‘ It bears no torrent nor Impetuous course
‘ As if ’twere driven to the Sea by force.
‘ But calmly on a gentle wave doth move ;
‘ As if ’twere drawn to *Thetis* house by love.

‘ The Waters Fresh and Sweet, & he that swims
‘ In it, Recruits and Cures his Surfeit Limbs,
‘ The *Fisherman* the Fry with Pleasure gets,
‘ With Seins, Pots, Angles, and his Trammel-nets.

In

' In it Swim *Salmon, Sturgeon, Carp and Eels,*
' Above fly *Cranes, Geese, Duck, Herons and Teals;*
' And *Swans* which take such Pleasure as they fly,
' They Sing their Hymns oft long before they Dy.

' The Grassy Banks are like a Verdant Bed,
' With Choicest Flowers all Enameled,
' E're which the winged *Choristers* do fly,
' And Wound th' Air with wonderous Melody;
' Here *Philomel* high Perch't upon a Thorn,
' Sings chearful Hymns to the approaching Morn.
' The Song once set, each Bird Tunes up his Lyre,
' Responding Heavenly Musick through the quire,
' Within these Fields, fair Banks of *Violets* grows;
' And near them stand the Air Perfuming *Rose,*
' And Yellow *Lilies* fair Enameled,
' With Ruddy Spots here Blushing hang the Head.

' These Meadows serve not only for the sight,
' To Charm the Eye with wonder and delight;
' But for their *Excellent Fertility,*
' Transcends each spot that ere beheld Sol's Eye,
' Here Lady *Flora's* richest Treasure grows;
' And here she bounteously her Gifts bestows.
' The *Husband-Man* for all his Diligence,
' Receives an ample Liberal *Recompence,*
' And Feasting on the Kidneys of the *Wheat,*
' Doth soon his Labour and his Toil forget.

' After the *Meadows* thus have took their Place,
 ' The Champion Plains draw up to fill the space.
 ' Fair in their Prospect, Pleasant, Fruitful, Wide,
 ' Here *Tellus* may be seen in all his Pride.
 ' Cloud kissing Pines in stately Man groves stand,
 ' Firm Oaks fair Branches wide and large extend.
 ' The *Eir*, the *Box*, the *Balm-Tree* here stand mute,
 ' So do the *Nut-Trees* Laden down with Fruit.
 ' In shady Vales the Fruitful *Vine* o're whelms,
 ' The Weaving Branches of the bending *Elms*.

' Within the Covert of these shady Boughs,
 ' The Loving *Turtle* and his Lovely Spouse.
 ' From Bough to Bough in deep Affection move,
 ' And with Chast Joy reciprocate their Love.
 ' At the Cool Brooks, the *Beavers* and the *Minks*
 ' Keep House, and here the *Hart* & *Panther* Drinks.
 ' And *Partridges* here keep in Memory,
 ' How to their Loss they soared once too high.

' Within these Spacious Forests, Fresh & Green,
 ' No Monsters of Burn *Africk* may be seen.
 ' No hissing *Bassalisk* stands to affright.
 ' Nor *Seps*, nor *Hemorrhons* with Mortal bite,
 ' The *Lybian Lyon* ne'er set Footing here,
 ' Nor *Tygers* of *Numedia* do appear.
 ' But here the *Moose* his spreading *Antlers* sways
 ' And bears down Stubborn *standels* with their spray,
 ' These

' These sport themselves within these *Woods*, & here
' The Fatted *Roe-Buck* and the *Fallow Deer*,
' Yield Venison as good as that which won
' The Partriarchial Benediction.

' Each Plain is bounded at its utmost Edge
' With a long Chain of Mountains in a ridge,
' Whose Azure tops advance themselves so high
' They seem like Pendants hanging in the Skie
' Twenty Four Miles, Surveyers do account
' Between the *Eastern* and the *Western* Mount;
' In which vast Interspace, Pleasant and Fair,
' *Zephyrus* Whispers a Delightful Air.
' These Mountains stand at Equi-distant space,
' From the fair Flood in such Majestick Grace.
' Their looks alone are able to Inspire
' An Active Brain with a Mercurial Fire.
' The Muses hence their ample Dews Distil,
' More than was Feigned from the twy topt Hill.
' And if those Witty Men that have us told
' Strange Tales of Mountains in the Days of Old,
' Had they but seen how these are Elevated,
' We should have found them far more Celebrated,
' In the Fine Works that they have left to us,
' Than high *Olimpus* or long *Caucassus*;
' Or *Latmos* which *Diana* stops upon,
' There to Salute her dear *Endimion*.

' Hither the *Eagles* fly and lay their Eggs,
 ' Then bring their *Young* ones forth out of those *Craggs*
 ' And force them to behold *Sols* Majesty,
 ' In mid-noon Glory with a steady Eye.
 ' Here the old *Eagle* his long beak belays,
 ' Upon a rock till he renews his days.
 ' And hence they from afar behold their Prey
 ' And with a steady pinion wing their way.
 ' But why so Excellent a Land should Lie,
 ' So many Ages in Obscurity,
 ' Unseen, Unheard of, or Unthought upon ?
 ' I think there's no good reason can be shown,
 ' Unless 'twere as it seems the mind of Fate,
 ' Your Royal Name long to perpetuate,
 ' So ordered it that such a Land might own,
 ' Thanks for it's Libertys, Great S I R, to You.

' The *English* Settlements when thus begun,
 ' Were blest and prospered in their carrying on.
 ' Churches Embody, Heaven they address,
 ' For Preservation in the Wilderness.
 ' The *Heathen* they Invite unto the Lord,
 ' And teach them the good Knowledge of his word.
 ' Heaven heard their *Pray'rs* & their Labour Crown'd,
 ' With *Health* & *Peace* with all their Neighbors round.

' Thus all Succeeded well until the Sun,
 ' Had near one time his Annual Circle run,
 ' When

‘ When Great *Sasacus* rose in Impious Arms,
‘ And fill’d the Land with Mischiefs and Alarms.

‘ But since I’ve mention’d Great *Sasacus* Name;
‘ That Day so much a Terrour where it came :
‘ Let me in Prosecuting of my Story,
‘ Say something of his Pride and Kingdoms Glory.
‘ Of the brave *Pequot* Nation he was Head,
‘ And with such Conduct had their Armies led,
‘ That by the Power of his Martial Bands,
‘ He had Subjected all the Neighbouring Lands.
‘ Upon the Vanquish’d he would Exercise
‘ The most Inhumane Acts of Cruelties.
‘ By which, and by his often Victories,
‘ He grew so dreadful to his Enemies
‘ That weaponless they fell before his Feet,
‘ For Pardon and Protection to Intreat.

‘ Great was his Glory, greater still his Pride,
‘ Much by himself and others Magnify’d.

‘ He hears the *English* in the *Eastern* Parts,
‘ Are of such Stoutness and Resolved Hearts,
‘ That they will do no Homage to the Throne
‘ Of any Sov’reign Prince, except their own.
‘ This suiteth not with his Ambitious Breast,
‘ He’ll have their Homage too amongst the rest.

‘ And Such of them as fall within his Power,
‘ He like an Hungry Lion doth Devour.

‘ He Norton, Stone, and Oldham, doth Surprise,
‘ Then Murders them and all their Companies ;
‘ Seiseth their Goods, and them for Presents sends,
‘ At once to Comfort and Confirm his Friends.

‘ Their Death’s the *Massachusetts* doth Resent,
‘ And *Endicott* is with an Army sent ;
‘ Who tho’ he Wisely did the War Pursue,
‘ And did what a brave General could do :
‘ Yet he return’d again without Success,
‘ And *Pequots* kept Insulting Ne’rtheless.
‘ So Great a Work, and Mighty was it found
‘ To fix Your *English* on that distant Ground.

‘ Mean while the *English* of that Colony,
‘ On whose account I’m here in Agency,
‘ Entred the River and Possess’d the same,
‘ Paying no Deference to his dreadful Name.

‘ This high affront the Tyrant deep Resents,
‘ And Vows to Ruinate their Settlements.
‘ His Priests, his Captains, and Great Men of War,
‘ He calleth to Consult on this Affair,
‘ Who being met, the Case to them Relates,
‘ And thus the Wretch on us Recriminates.

‘ My

' My Noble Captains and Wise Counsellors,
' You know how that of Old our Ancestors.
' By their known Liberties and Ancient Laws,
' Were well allow'd to Marry many Squaws.

' Their way of Worship was to Dance and Sing,
' By the Religious rules of *Powamung*.
' Their Gods always accepted their address,
' And Crown'd their Arms with Glorious Success.
' Then was the *Pequot* name Greatly Renown'd,
' And terrible to Neighbouring Nations round.
' These Rules and their Estate so prosperous,
' They handed down unblemished to us.
' And we have been as prosperous in our days,
' In following their long approved ways.

' But there's of men a most Audacious Brood,
' Lately come hither from beyond the flood,
' Who teach us other Doctrines to believe,
' Than ever our Fore-fathers did receive.
' These tell the *Indians* they have got no Eyes,
' But as for they themselves are very Wise.

' They Preach there is no other God but One,
' Him whom your Fathers Worshipt, he is none.
' Their way of Worship was a Cursed way,
' They Serv'd the Devil in their Antick Play.

'Tis

'Tis very like they now are all in Hell,
Where they in Fire & Brimstone Roar & Yell.
And you for following the steps they tread,
Are like enough so to be Punished.
Unless for what is past you soon Repent,
And turn you from those ways to full Intent.
You must not have so many handsome Wives,
That don't consist with Mortified lives.
And we allow no such Pluralities,
Therefore forsake them, pity not their Cryes.
The Sabbath you must keep, yea Fast and Pray,
And watch your *Wicked* hearts both Night & Day.
And when all this is done you must complain,
All stands for nothing till you'r Born again.

Now shall we all at once be rul'd by them,
And so our Fathers and our Gods Contemn?
Shall we at once forsake our pleasant Wives,
That so we may live Mortified lives?
Shall we yield them the Empire we command,
And humbly wait upon them Cap in hand?
Or shan't we rather curb them now betimes,
And make them feel the folly of their crimes?

Speak freely. On the Honour of a Prince,
I'll hear as freely and without Offence.

Then

‘ Then an old *Panime* rose to ease his breast,
‘ And thus his deep resentments he Express;
‘ Such Horrid words such sayings Blasphemous;
‘ Comes from no Tongue but the most Impious.
‘ All Nations yet have ever Honoured,
‘ The sacred Name and Mem’ry of the dead.
‘ No men till these dare ever yet despise,
‘ And trample on Immortal Deities.
‘ No Strangers yet; Till conquest gave them cause,
‘ Dare once Prescribe to *Native* Princes Laws.
‘ Which shews their Blasphemy and Insolence,
‘ Is Great and doth Surpass all Presidents.
‘ Our Laws, our Empire, and Religion too,
‘ Are safely, Sir, deposited with you.
‘ And you have kept them safely hitherto,
‘ As ’tis your duty and your praise to do.
‘ Suffer them not to keep Insulting thus,
‘ Nor put such Impositions upon us.
‘ But arm your Warriours, Let us try the odds,
‘ ’Twixt them and us, ’twixt theirs and our Gods.
‘ For much I fear Impending Vengeance,
‘ Will ruin us unless we drive them hence.

‘ This said, One of his Chiefest Warriours rose,
‘ And thus his Mind did to his Prince disclose;
‘ If they are so Audacious while a few,
‘ When grown a Multitude what will they Do?

‘ Therefore

' Therefore 'tis my advice to Arm and Try,
 ' The Quarrel with them in their Infancy.
 ' Sure now if ever we may well Succeed,
 ' Whilst Warlike *Sasacus* doth us Lead :
 ' Whose very Name and Martial Policy,
 ' Has always Gain'd us half the Victory.

' To what he said they all agreed as one :
 ' Now is the Trumpet of Defiance blown.
 ' War with the *English* Nation is Proclaim'd.
 ' (Their *Priests* their *Martial* men greatly Enflam'd)

' A Bloody Host is sent to *Say-Brook Fort*,
 ' To Plunder Kill, and cut the *English* short.
 ' Where they Arriv'd and Diverse Murthered,
 ' Then round the *English* Fort Beleaguere'd.

' Another Army Cross the Land is sent,
 ' With Fire and Sword to kill the Innocent.
 ' At *Wenbersfield* they lay an Ambuscade,
 ' And a sad Slaughter of the People made.
 ' Others they took and them in Captive Led,
 ' Unto their Forts there to be Tortured.

' Thus from our Peace most suddenly we are
 ' Wrapt up in the Calamities of War.
 ' So have I sometimes in the Summer seen,
 ' The Sun ascending and the Skie serene.

' Nor

'Nor Wind nor Cloud in all the Hemisphere,
'All things in such a perfect Calmness were.
'At length a little Cloud doth up arise,
'To which the nitrous sulphury Vapour flies.
'Soon a dark mantle over Heaven spread,
'With which the Lamp of day was darkened.
'And now the Clouds in tempest loud contend,
'And rain and dreadful Lightning downward send.
'With which such loud and mighty *Thunders* broke
'As made Earth tremble & the Mountains shake,
'And the Convulsive world seem drawing on,
'Apace to her own Dissolution.
'The awfulness of which amazing Sight,
'Greatly did Earths Inhabitants affright.
'Ev'n so those Halcyon days that were with us,
'Were soon turn'd into Times Tempestuous.
'Mischief on Mischief every day succeeds,
'And Every Mischief Greater Mischief breeds.
'The Numerous Nations all the Country ore,
'Who had appeared Friendly heretofore,
'Seeing the *Pequots* had the War begun,
'And well Succeeded in their carrying on.
'Calling to mind their former Victories,
'The *English* Men grew Abject in their Eyes.
'Some at the first the *Pequot* Armies joyn'd
'And all the rest but of a Wavering mind.
'Waiting but for an opportunity,
'To Murther us by Force or Treachery.

'No

'No Confidence in any we repose,
 'Our seeming Friends we find our real Foes.
 'Fears never to behold the morning Light,
 'Encumbered our Natural rest each night.
 'Nor had we place of Refuge to Repair,
 'Only to the Most High in Heaven by Prayer.
 'To whom was offered up the Sacrifice,
 'Of Broken Hearts and Penitential Cryes.

'A Council met at Hartford who Conclude,
 'We must Subdue the Foe, or be Subdued.
 'And that the Gangreen still would further stray,
 'Till the Infected Limb be cut away.
 'And thereupon they Ordered and Decreed,
 'To raise our utmost Forces with all Speed.
 'This Resolution publisht and declar'd,
 'Ninety brave Combatants in Arms appear'd.
 'This was the Sum of all our Infantry,
 'Yet scarce a Tithe unto the Enemy.
 'But what they wanted in their Multitude,
 'Twas hop'd their Resolution would make Good.

'These were the Men, this was the little Band,
 'That durst the force of the new World withstand,
 'These were the men that by their Swords made way,
 'For Peace and Safety in America.
 'And these are those whose Names fame hath Enrol'd,
 'Fairly in brightest Characters of Gold.

The,

' The Army now drawn up. To be their Head
' Our Valiant *Mason* was Commissioned.
' (Whose Name is never mentioned by me,
' Without a special Note of Dignity.)

' The Leader March't them to the River side,
' There to Embark his Army on the Tide ;
' Where lay our little Fleet to Wait upon
' Our Army for their Transportation.
' (Going on board *Oraculous Hooker* said,
' Fear not the Foe, they shall become your Bread.)

' 'Twas here that *Uncas* did the Army Meet;
' With many stout *Mohegans* at his Feet.
' He to the General goes, and doth Declare,
' He came for our Assistance in the War.

' He was that *Saggamore* whom great *Sasacus*'s rage
' Had hitherto kept under Vassalage.
' But weary of his great Severity,
' He now Revolts, and to the *English* fly.
' With Chearful Air our Captain him Embraces,
' And him and his Chief Men with Titles Graces ;
' But over them Preserv'd a Jealous Eye,
' Left all this might be done in Treachery.

' Then down the *River* with their *Fleet* they flood
' But stranding often on the Flats and Mud.

' *Uncas*

‘ *Uncas* Impatient of such long delays,
‘ Stood forth and freely to the General says,
‘ Suffer me and my Men to go on shore,
‘ We are not us’d to Shipping, Sails and Oar.
‘ I’ll Range the Woods to find the Enemy,
‘ Where they in their close Ambushments may lie.
‘ And unto you at *Say-Brook* will repair
‘ And so attend your further Orders there.

‘ Consented to, they Land Immediately,
‘ And Marching down soon met the Enemy :
‘ And Showers of Arrows on them he bestows,
‘ Swifter than ever flew from *Parthian* Bows.

‘ At length the *Pequots* left the Field and Fled,
‘ There Leaving many of their Fellows Dead.

‘ The News of this our Forces greatly Cheers,
‘ And turn’d to Confidence our Jealous Fears.
‘ Coming to *Say-Brook*, *Uncas* on them Waits,
‘ Whose good Success our Men Congratulates.

‘ Here Captain *Underhill* with our Army join’d
‘ And being favoured with a Lucky Wind,
‘ All hast on Board, and soon forsake the Shoar ;
‘ With the rough Winds, both Sails & Tackle roar.
‘ Their *Oaken* Oars, they in the Ocean steep,
‘ And Cuff the foaming Billows of the Deep.

‘ Swiftly

'Swiftly thro' Tides & threatning Waves they scud;
'Plowing the pavement of the briny Flood:
'So fetch't about a Compass on the Sea,
'And Landed in the *Narragansetts*-Bay.
'And marching thro' that Country soon they met;
'The *Narragansett* Prince, proud *Ninegrett*.

'To whom the *English* says, We Lead these Bands,
'Arm'd in this manner thus into your Lands,
'Without design to do you Injury,
'But only to Invade the Enemy,
'You who to the Expence of so much blood,
'Have long time born their evil Neighbourhood,
'Will bid us welcom; and will well Excuse,
'That we this way have took our Rendezvouze.

'Quoth *Ninegrett*, Your War I well approve,
'And to your March Souldiers I always Love:
'But sure *Sasacus* is quite unknown to you,
'Else had you never hoped with so few,
'One of his smallest Captains to Suppress,
'Much less to storm him in his Fortresses.
'Never believe it: In these Castles are,
'Brave Captains and Couragious men of War.
'All men have found it so that yet have try'd,
'To whom the *English* thus in short reply'd;
'Their Strength & Courage doth not us affright,
'Tis with such men we use and chuse to Fight.

Our Army Marching on unto *Nayantick* goes,
Lying just in our Progress towards the Foes.

The news of this our march Fame doth transport,
With speed to great *Miaantinomohs* Court.
Nor had that pensive King forgot the Losses,
He had sustained thro' *Sasacus's* Forces.
Heard with the news, his Captains all as one,
In humble manner do address the Throne,
And press the King to give them his Commission
To join the *English* in this Expedition.
To their request the chearful King assents,
And now they fill and form their Regiments,
To War: a *Co-hort* which came marching down
To us who lay Encamp'd before the Town.

Their Chiefs go to our General, and declare
What's their Intention and whose men they are.
We come, say they, with heart and hand to join,
With *English* men upon this brave design;
For *Pequots* pride allows them no Content
Within the sphere of their own Government:
Without Essays to wrong their Brethren
And ravish Freedom from the Sons of men,
Which makes this work most needful to be done,
To stop their measureless Ambition;
But sure the War that you intend to make
And manage thus must come from your mistake

' Can these Un-arrowed White men, such a few,
' So much as hope the *Pequots* to Subdue?
' Yes hope you may while fatal Ignorance,
' Keeps back the knowlege of their Puissance,
' But if you come to be Engaged once,
' You'l Learn more wit by sad Experience.
' But happy you : who thus your selves Expose,
' To be the Prey and Triumph of your Foes.
' Thrice happy you to be preserved thus,
' From your Destruction and such Deaths by us:
' And since our Numbers and our Features show,
' Us men, as well & better men than you,
' We hope it will offend not you nor yours,
' The chiefeft Post of Honour should be ours.

' *Mason* Harrangues them with high Compliments,
' And to confirm them he to them Consents.
' Hold on bold Men, says he as you've began
' I'm Free and Easie, you shall take the Van.

' And in this order Marching on they went
' Towards the Enemy till the day was Spent.
' And now Bright *Phœbus* had his Chariot driven,
' Down from the Lofty Battlements of Heaven,
' And weary put his tired steeds to rest,
' Chearing himself on blooming *Thetis* breast.
' But lest the horrid Darknes of the Night,
' Should quite Eclipse the Glory of his Light.

‘ Fair *Cynthia* towering up did well Embrace,
‘ Her Brothers light into her Orbed face.

‘ The *Indians* still kept up their boasted flame,
‘ Till near the Enemies Fortresses they came.

‘ But as we always by Experience find,
‘ Frost bitten Leaves will not abide the wind.
‘ Hang Trembling on the limbs a while they may,
‘ But when once *Boreas* roars they fly away,
‘ To hide themselves in the deep Vales below,
‘ And to his force leave the exposed bough.

‘ So these who had so often to their harms,
‘ Felt the great power of *Sasacus*’s Arms,
‘ And now again just to Endure the same,
‘ The dreadful sound of great *Sasacus*’s Name,
‘ Seem’d every Moment to attach their Ears
‘ And fill’d them with such heart amazing fears,
‘ That suddenly they run and seek to hide,
‘ Swifter than Leaves in the Autumnal Tide.
‘ The *Narrhagansetts* quite the Service Clear,
‘ But the *Mohegan* followed in the Rear.

‘ Our Men perceives the Allies all are gone,
‘ And scarce a Pilot left to lead them on :
‘ Caused an *Alta*, and then from the Rear,
‘ Summons’s such *Indians* as were there.

' At last after long waiting for the same,
' Up Trusty *Uncas* and Stout *Wequash* came,
' Of whom the General in strict Terms demands,
' Where stands the *Fort*, & how their *Judgment* stands,
' About the Enter-prise? And what's the Cause,
' They left their Post against all Martial Laws?

' To which we had this Answer from a Prince,
' The Enemies Fort stands on yond Eminence;
' Whose steep Ascent is now before your Eyes :
' And for my Judgment in the enterprize,
' Fain would my willing Heart hope for Success,
' Fain would my eager Tongue such hopes express,
' But Knowledge of the Foe such hope deny's,
' And Sinks my Heart in deep Despondencies.
' You cannot know the Danger of your case,
' Not having yet beheld a *Pequots* Face.
' But sad Experience hath Instructed me,
' How Dreadful and Invincible they be.
' What mighty Battles often have they won,
' And cut down Armies like the Grass that's Mown.
' And my Heart rues this day because I fear,
' Those Lions will your Lambs in pieces tear.
' When once they are Engag'd, 'tis hard to get,
' A Dispensation from them to Retreat.

' Sir, Be Advis'd before it be too late,
' Trust not too far your Evil-boding Fate,

' Great pity tis to lose so brave an Host;
 ' And more that such a General should be lost.
 ' Then steer another course: thrust not your selves
 ' To certain ruin on these dangerous shelves:

' Here stop't, and on the English fix'd his Eye,
 ' With care Expecting what they would reply.
 ' Brave *Mason* who had in his breast Enshrin'd,
 ' A Prudent and Invulnerable mind;
 ' Weighing the case & ground whereon they stood,
 ' The Enemy how hard to be subdu'd:
 ' How if the Field should by the Foe be won,
 ' The *English* Settlements might be Undone.
 ' His little Army now was left alone,
 ' And all the *Allies* Hopes and Hearts were gone.
 ' These and all other things that might Disswade,
 ' From an Engagement having fully weigh'd:
 ' But looking on his Chearful Soldiery,
 ' True Sons of *Mars*, bred up in *Brittanny*;
 ' Each firmly bent to Glorify his Name
 ' By Dying bravely in the Bed of Fame,
 ' In his New Countrys Just Defence, or else
 ' To Extirpate these Murtherous Infidels;
 ' This rais'd his Tho'ts his Vital Spirits Clear'd,
 ' So that no Enemy on Earth he Fear'd.
 ' And now resolv'd the City to Invade;
 ' He to the tho'tful Prince this Answer made;

You

' You say, My Men han't yet a *Pequot* seen ;
' 'Tis true, yet they e're now in Wars have been,
' Where mighty Captains & brave Men have shed,
' Their Blood, while roaring Canons Echoed,
' Yet they Undaunted Resolute go on
' Where *dying Springs* make *Sanguine Rivers* run
' Out-braving Danger mount the highest Wall,
' Yea Play with Death it self without appal :
' Nor turn the Back till they have won the Day,
' And from the mighty torn the Spoils away
' And do you think that any *Pequots* face
' Shall daunt us much, or alter much the case ?
' The Valour of our Foes we always prize,
' As that which most our Triumph Glorifies.
' Their Strength & Courage but allurements are,
' To make us more Ambitious of the War
' Then don't Despair, but turn you back again
' Encourag'd, & Confirm your Heartless Men,
' And hinder them in their Intended Flight;
' Only to see how *English* Men will Fight
' And let your Eyes themselves be Judges then
' Twixt Us & *Pequots*, which are better Men.

' Down bow'd the Prince, down bow'd this
trembling 'Squire ;
' Greatly the Gen'als Courage they Admire.
' Back to the Rear, with speedy hast they went,
' And call the Captains of their Regiment ;

‘To whom the Prince doth in short terms declare,
‘English or Pequots must go hunt white Deer.
‘No Counsel can the General’s wrath assuage,
‘Nor calm the fury of his Martial rage.
‘His men are all resolved to go on,
‘Unto the Pequots Ruin, or their own :
‘Then we our selves will stand in sight and see
‘The last Conclusion of this Tragedie.
‘Mean while the General his Oration makes,
‘And with his Army thus. Expostulates ;

‘There’s such a Crisis now in Providence,
‘As scarce has been since time did first Commence.
‘Fate has determin’d that this very Day,
‘Shall try the Title of *America* :
‘And that these hands of ours shall be the hands,
‘That shall subdue or forfeit all these Lands.
‘If this days work by us be once well done,
‘*America* is for the *English* won :
‘But if we faint and fail in this design,
‘The numerous Nations will as one combine :
‘Their Countries Forces and with Violence
‘Destroy the *English* and their Settlements.

‘Here we are Strangers, and if we are beat,
‘We have no Place for Safety or Retreat.
‘Therefore our Hands must be Preservatives,
‘Of our Religion, Liberties and Lives.

‘Lurge not this as Motives from Despair,
‘To which I know you utter Strangers are.
‘Only to shew what great Advantages,
‘Attends your Valour urging the Success.
‘Mov’d with Despair the coward Fights & Storms,
‘But your brave Minds have more Angelick forms
‘Your high born Souls in Brighter orbs do move
‘And take in fair Ideas from Above.
‘Minding the Laurels that the Victor wears,
‘And great Example of your Ancestors.
‘I know you can’t their Mighty acts forget,
‘And yet how often did they them repeat?
‘What did that ever famous Black Prince do;
‘At first at Cressy, after at Poictou?
‘Bravely he led the *English* Squadrons on,
‘Bravely they Fought till they had took King John.
‘Bravely he did his Fathers Message bear,
‘To save his Life and Honour in the War.
‘For in that Fight he rais’d the *English* Fame;
‘Above the *Grecian* or the *Roman* Name.
‘And with what Force and Martial Puissance.
‘Did great King *Henry* claim the Crown of *France*
‘He like a Gamester play’d his tennis Balls,
‘Like Bolts of Thunder over *Paris* Walls.
‘How Lion-like he led his *British* Bands,
‘Tho’ few in number through the *Gallick* Lands.
‘To *Agin-Court*, then Fac’d his mighty Foe,
‘And gave his Multitude the Overthrow;
‘Where

‘ Wheree’re his Generals came they did Advance
‘ The *English* Ensigns on the Towers of *France* :
‘ Until that Nation rendered up to him
‘ Their Heiress and Imperial Diadem.
‘ And when of late King *Philip* did Attempt,
‘ Quite to Subvert the *British* Government ;
‘ And for that end sent out his mighty Fleet,
‘ Whom *Howards*, *Seymore*, & bold *Drake* did meet,
‘ And meeting took or sunk into the main
‘ The *wealth*, the *hope*, the *power* & *pride* of *Spain*.
‘ By such Exploits, the *English* Glory went
‘ Throughout from *Britain* to the *Orient* :
‘ And there too soon ’twas bounded by the Seas
‘ And limited from the *Antipodies*.
‘ Nought of their worth in the new world was told,
‘ Nor more could be expressed in the Old.
‘ Then Fame it self dull and inactive grew
‘ For want of other Business to Pursue.
‘ But Fate which long hath Destinated you,
‘ To prove the Stories of th’ old World i’ th’ New,
‘ Shipt you on Board & with full gales hath sent
‘ You forth from *Britain* to this Continent ;
‘ And by this Foe gives Opportunity
‘ Here to evince the *English* Bravery.
‘ And give the World Assurance that we be,
‘ Sons of those mighty Men of *Britannie*.
‘ ’Tis true, our Enemies are hard to tame,
‘ The more the Danger is the more’s the Fame.
‘ But

' But they are Strong, Immur'd, a Multitude :
' The more's the Honour when they are Subdu'd.
' But they are Valiant, us'd to overthrow,
' What Glory 'tis to Conquer such a Foe.
' Their very Name hath made our Allies run,
' Oh how will this adorn the Field when won:

' Leave the Success to *Him* whose boundless Powers
' Will doubtless bless so just a War as ours.
' Then let's not give the fence of Danger place,
' But Storm the Enemies Fortress in the face.
' So shall the Line of your high Praises run
' The same in time and Circle with the Sun :
' And Happy *Albeon* shall for ever Glory,
' Her distant Sons did here make good her Story.

' No more he said, then thro' the Regiment
' Was heard a softly Murmur of Consent:

' *Amen*, Our Forces said, and then on high
' To the Worlds Arbiter, lift up their Eye,
' And with an Humble Air of Earnestness
' Unto His Majesty made this Address,

' O Most Divine Eternal Majesty,
' Whose Thrones Exalted far above the Sky;
' Where thou by spotless Spirits art Ador'd,
' As their, and our and every things Great Lord.

' Tea

' Yea so Exalted is thy Majesty,
' So Infinite is thy Divinity :
' That what the best and utmost Praises be,
' Once to behold is Humbleness in thee,
' Yet albeit thou art Exalted so,
' Thou hast a kind Respect unto the Low :
' And from thy most Exalted Stations there,
' Viewest what's Acting on thy Footstool here.
' Thou in thy Word dost oft' and oft' declare,
' Thy Peoples Good is thine Especial Care.
' And hast more often in thy Providence,
' Made good that Word in their Deliverance :
' So that their Motto hitherto hath been,
' In the Mount of the Lord it shall be seen.
' Look down from thy Immense Sublimities,
' To view our Troubles and to hear our Cries.
' Our Eyes are unto thee who canst Subdue
' A Multitude, and Victors make a few.
' Mind Lord, it was thy Power and Right-hand
' Hath bro't us to and set us in this Land.
' 'Twas for thy Sake that we left Britannie,
' And our Enjoyments there ; Here to have thee.
' But how the Heathen Rage, and how their Kings
' Against thee, and thy Christ speak Evil things ?
' For sure the Truth of their Intentions be,
' By Driving us from hence to Banish Thee.
' If thou art Silent and allow'st the same,
' What wilt thou do unto thy Dreadful Name ?

Thy

' Thy Promise to thy Son hast thou forgot,
' That thou wilt give the Heathen for his Lot :
' And of the Earth the utmost parts thereon
' To be to Him for His Possession.
' We hop'd of this to've seen th' Accomplishment,
' Yea and ourselves to help on the Event.
' Then Lord arise and to our help incline,
' And shout as mighty Men shout after Wine.
' Let the Proud Dwellers of the Nations see
' There's none that is Invincible but thee.
' So shall the Wrath of Man Honour thy Name,
' And this shall their remaining Wrath restrain :
' And this thy Peoples Thankful Hearts shall raise
' To Celebrate thy Name with endless Praise.

' After Devotions thus to Heaven Paid,
' Up to the Enemy Our Armys led,
' Silent as the Riphean Snow doth fall,
' Or Fishes walk in Neptunes spacious Hall.

' Now Lucifer had just put out his Head,
' To call Aurora from old Tithon's bed.
' Whereat the Troops of the Approaching light,
' Began to beat the Reg'ments of the Night.

' But Morpheus with his unperceived Bands,
' Had clos'd the Pequots Eyes & chain'd their Hands.

All

' All Slept secure save one Sagacious Wretch,
 ' Whose turn it was to stand upon the Watch.
 ' His weighty Charge with Diligence he applies,
 ' And Looking round with fierce, *Lyncean* Eyes.
 ' At Length our Avant Couriers he Espy'd,
 ' Straining his Lungs aloud, *Auwunux* Cry'd.

(*Auwunux*, said our King, *What doth that mean?*
 It signifies, said *Winthrop*, *English Men*)

' The startling News doth every Souldier rouse,
 ' Each Arms and Hastens to his Rendezvouze.
 ' Mean time the *English* did the Fort Attach,
 ' And in the same had opened a Breach.
 ' Through which our brave *Aleides* Entred first,
 ' In after whom his valiant Souldiers thrust.

' Before the breach an Unappalled band,
 ' Of *Wartlike Pequors* with their Bow & Arrows stand.
 ' With Chearful Accents these themselves Confirm
 ' To dy like Men or to outface the Storm.
 ' Then Gallantly the *English* they assail,
 ' With winged Arrows like a shower of Hail
 ' These ours Endure and with like Violence,
 ' Sent Lead and Sulphur back in Recompence.

' And now the fight grew more & more intense,
 ' Each violent Death Enflames the Violence.

Charge

' Charge answered Charge, & shout reply'd to shout
' Both parties like Enraged fury's fought.
' Till Death in all its horrid Forms appears,
' And Dreadful Noise keeps Clamouring in our Ears

' Now as some Spacious Rivers in their way,
' By which they Travel onwards to the Sea,
' Meet with some mighty Precipice from whence,
' Enrag'd they throw themselves with Violence.
' Upon the Stubborn Rocks that ly below,
' To make Disturbance in the way they go.

' Here tho' the Fury of the fray doth make
' The near Adjacent Rocks & Mountains quake.
' Still the Remortless Stream keep on its course,
' Nor will abate a Moment of its force;
' But rather hastens by Impetuous Facts
' To throw itself into those Cataracts

' And so it happened with our Soldiers here,
' Whose Fortune 'twas to Travel in the rear.
' The Combatings of these within the Breaches,
' With Dreadful noise their listning Ears Attaches;
' And from their Foes and from their Bretheren,
' Loud Crys of Fighting and of Dying Men.

' Sense of the Danger doth not them Affright,
' But rather proves a Motive to excite,

' The

‘ The Martial Flame in every Soldiers Breast,
‘ And on they like enraged Lyons prest.
‘ Determined upon the spot to Dy,
‘ Or from the Foe obtain the Victory.

‘ Now Fortune shews to the beholders fight,
‘ A very Dreadful, yet a Doubtful Fight.
‘ Whilst Mighty Men born in far Distant Land,
‘ Stood Foot to Foot engaging Hand to Hand.

‘ As when some Mighty Tempest that arise,
‘ Meet with Imbattled Fury in the Skies :
‘ Fire balls of Lightnings & loud Thunders Rend,
‘ And Tear the Raging parly’s that contend.

‘ So did the Fury of these mighty Foes,
‘ With which they did each others force oppose,
‘ Bring on such ruins as might daunt with fears,
‘ The Hearts of any Men ; Excepting Theirs.

‘ Never did *Pequots* fight with greater Pride:
‘ Never was *English* Valour Better try’d.
‘ Never was Ground soak’t with more Gallant blood
‘ Than the *Aceldama* whereon we stood.
‘ Sometimes one Party Victory soon Expect,
‘ As soon their eager Hopes are Countercheckt.
‘ And those that seem’d as Conquered before,
‘ Repel with greater force the Conqueror.

‘ Three

' Three times the *Pequots* seemed to be beat :
' As many times they made their Foes retreat.
' And now our hope and help for Victory,
' Chiefly Depended from the Arm on High,

' As when Euroclydon the forest rends,
' The bigger Oaks fall down the Lesser bends ;
' The beaten Limbs and Leaves before him scour,
' Affrighted and Enforced by his Power ;
' To some huge Rock whose Adamantine brow,
' Out braves the Fury of all Winds that blow ;
' There hoping to be hid from the high Charge,
' Of Fierce pursuers by his Mighty Verge.
' The Winds in pressing troops Demand Surrender,
' Of the pursued & boisterous Storm & Thunder :
' But he brow beats, and Masters all their pride,
' And sends them roaring to the Larbord side,

' So *Mason* here most strongly Drest in arms,
' Re-animates his men, their Ranks Reforms,
' Then Leading on thro' Deaths & Dangers goes,
' And beats the thickest Squadrons of the foes,

' Prince *Mononotto* sees his Squadrons fly,
' And on our General having fixt his Eye.
' Rage and Revenge his Spirits quickening,
' He set a Mortal Arrow in the String,

‘ Then to his God and Fathers Ghosts he Pray’d,
‘ Hear, O Immortal Powers, hear me, he said ;
‘ And pity Mistick, Save the tottering Town,
‘ And on our Foes hurl dreadful Vengeance down.
‘ Will you forsake your Altars and abodes,
‘ To those Contemners of Immortal God’s ?
‘ Will those Pay Hecatombs unto your shrine,
‘ Who have deny’d your Powers to be Divine ?
‘ O favour us ; our hopes on you are Built.
‘ But if you are Mindful of our former Guilt,
‘ Determine final ruin on us all ;
‘ Yet let us not quite unrevenged fall.
‘ Here I Devote this of our Enemies
‘ His precious Life to you a Sacrifice.
‘ Nor shall I Covet long to be Alive,
‘ If such a Mischief I might once Survive.
‘ But O Indulgent, Harken to my Prayer ;
‘ Try us once more ; this once the City spare :
‘ And take my Gift, Let your acceptance be
‘ An Omen we shall gain the Victory.
‘ That very Instant Mason did Advance,
‘ Whereat rage Interrupts his utterance ;
‘ Nor could he add a Word to what was said,
‘ But drew the winged Arrow to the Head :
‘ And aiming right Discharged it, whereupon
‘ Its Futy made the Piercing Air to Groan.

‘ But

‘ But wary *Mason* with his active Spear,
‘ Glanc’d the *Princes* Arrow in the Air;
‘ Whereat the *Pequots* quite Discouraged,
‘ Throw down the Gauntlet & from Battel fled.

‘ *Mason* swift as the chased *Roe* on Foot,
‘ Out strips the rest in making the Pursuit :
‘ Ent’ring the Palace in a Hall he found,
‘ A Multitude of Foes, who gathering round
‘ This mighty Man on every side Engag’d
‘ Like Bears bereav’d of their Whelps enrag’d.

‘ One finding such Resistance where he came,
‘ His Mind, his Weapons & his Eyes stroke Flame.
‘ Their Boldness much his martial sprite Provokes,
‘ And round he lays his deep inveterate strokes.
‘ Making his Sword at each enforced blow
‘ Send great Soul’d *Heroes* to the shades below.

‘ But as when *Hercules* did undertake,
‘ A doubtful Combate with the *Lernian* Snake ;
‘ Fondly propos’d if he cut off her Head,
‘ The Monster might with ease be Vanquish’d :

‘ But when he the Experiment did make,
‘ Soon to his hazard found his dear mistake ;
‘ And that as often as he cut off one,
‘ Another Instantly sprang in its room.

‘ So here, tho’ *Mason* laid so many Dead,
‘ Their Number seem’d not Diminish’d ;
‘ And Death the Umpire of this Martial Fray,
‘ Stood yet expecting *Mason* for his Prey.

‘ But Fate that doth the rule of Actions know,
‘ Did this unequal Combate Disallow.
‘ As too severe to force one Man alone,
‘ To Beat an Army, take a Garrison ;
‘ Or if he fail’d in the Enterprize,
‘ To fall a Victim to his Enemies ;
‘ Sent *Heydon* in, who with his sure Steel’d Blade,
‘ Joining the General such a Slaughter made,
‘ That soon the *Pequots* ceased to Oppole,
‘ The Matchless force of such Resistless Foes.

‘ After so many Deaths and Dangers past,
‘ *Mason* was thorowly Enflam’d at last ;
‘ He Snatcht a blazing Bavin with his Hand,
‘ And Fir’d the stately Palace with the Brand.
‘ And soon the tawring & Rapacious Flame,
‘ All hope of Opposition overcame.
‘ *Eurus* and *Notus* readily Subjoin,
‘ Their best Assistance to this great Design ;
‘ Drive Pitchy Flames in vast enfoldings down,
‘ And dreadful Globes of Fire along the Town.

‘ And

‘ And now the *English* Army Marched out,
‘ To Hemn this Flaming City round about ;
‘ That such as strived to escape the Fire,
‘ Might by the Fury of their Arms Expire.

‘ But O what Language or what Tongue can tell,
‘ This dreadful Emblem of the flames of Hell ?
‘ No Fantasie sufficient is to Dream,
‘ A Faint Idea of their Woes Extream.
‘ Some like unlucky Comets do appear,
‘ Rushing along the Streets with flagrant hair :
‘ Some seeking safety Clamber up the wall,
‘ Then down again with Blazing fingers Fall.
‘ In this last Hour of Extremity,
‘ Friends and Relations met in Company ;
‘ But all in vain their tender Sympathy,
‘ Cannot allay but makes their Misery.
‘ The Paramour here met his amourous Dame,
‘ Whose eyes had often set his heart in flame :
‘ Urg’d with the Motives of her Love and Fear,
‘ She runs and Clasps her arms about her Dear :
‘ Where weeping on his bosom as she Lies,
‘ And Languisheth on him she sets her Eyes ;
‘ Till those bright Lamps do with her life Expire,
‘ And Leave him Weltering in a double fire.

‘ The *Fair & Beauteous* Bride with all her Charms,
‘ This night lay Melting in her Bridegrooms arms.
‘ This

‘ This Morning in his bosom yields her Life,
‘ While he dyes Sympathizing with his Wife.
‘ In Love relation and in Life the same,
‘ The same in Death, both dy in the same Flame.
‘ Their Souls united both at once repair,
‘ Unto their place appointed thro’ the air.

‘ The Gracious Father here stood looking on,
‘ His little Brood with deep affection,
‘ They round about him at each quarter stands,
‘ With piteous looks, Each lifts his little Hands
‘ To him for shelter, and then nearer throng,
‘ Whilst piercing Cries *for help flows from each Tongue.*
‘ Fain would he give their miseries relief;
‘ Tho’ with the forfeiture of his own life;
‘ But finds his power too short to shield off harms,
‘ The torturing flame Arrests them in his arms.
‘ The tender Mother with like Woes oppress’d,
‘ Beholds her Infant frying at her breast;
‘ Crying and looking on her, as it fries;
‘ Till Death shuts up its heart affecting Eyes.

‘ The Conquering flame long *Sorrows* doth prevent,
‘ And Vanquish’d Life soon breaks Imprisonment.
‘ Souls leave their Tenements gone to decay,
‘ And fly untouched through the flames away.
‘ Now all with speed to final ruin hast,
‘ And soon this Tragick scene is overpast.

‘ The

' The Town its Wealth high Battlements & Spires,
' Now Sinketh Weltring in conjoining Fires.

' The General Commands the Officers with speed,
' To see his Men drawn up and Martialed,
' Which being done, they Wheel the ranks,
' And *Kneeling* down to Heav'n all gave *Thanks*;

' By this *Aurora* doth with Gold adorn,
' The ever Beauteous Eylids of the Morn;
' And Burning *Titan* his Exhaustless rays,
' Bright in the Eastern *Horrizon* Displays :
' Then soon Appearing in Majestick Aw,
' Makes all the starry Deitys withdraw ;
' Veiling their Faces in deep Reverence,
' Before the Throne of his Magnificence.

' And now the *English* their Red Cross Display,
' And under it march bravely toward the Sea ;
' There hoping in this needful Hour to meet,
' Ample Provisions coming with the Fleet.

' Mean time came Tidings to great *Sasacus's* Ears,
' That *Mistick-Town* was taken unawares.
' Three Hundred of his Able Men he sent,
' With utmost hast its ruin to Prevent :
' But if for that they chance to come too late,
' Like Harms on us they should Retaliate.

' These

‘ These with loud Out-crys met us coming down
‘ The Hill, about three furlongs from the Town ;
‘ Gave us a Skirmish and then turn’d to gaze,
‘ Upon the ruin’d City yet on blaze.

‘ But when they saw this Doleful Tragedy,
‘ The Sorrow of their Hearts did close their Eye :
‘ Silent & Mute they stand yet breathe out Groans;
‘ Nor *Gorgons* Head like this transforms to Stones.
‘ Here lay the Numerous Body’s of the Dead ;
‘ Some Frying, others almost Calcined :
‘ All dolefully Imprison’d Underneath
‘ The Dark and Adamantine Bars of Death.

‘ But mighty Sorrows never are Content,
‘ Long to be kept in close Imprisonment,
‘ When once grown desperate will not keep under,
‘ But break all Bands of their restraint asunder.
‘ And now with *Shrieks* the Ecchoing Air they Wound,
‘ And Stamp & Tore & Curst the Suffering Ground.
‘ Some with their hands tore off their Guiltless Hair,
‘ And throw up dust & cinder in the Air.
‘ Thus with strange Actions & Horrendous Cries,
‘ They Celebrate these Doleful Obsequies.
‘ At length Revenge so Vehemently doth Burn,
‘ As caused all other Passions to Adjourn.
‘ *Alesto* raves and rates them in the ear,
‘ O Senseless Cowards to stand blubbering here !
‘ Will

‘ Will Tears revive these Body’s of the Slain,
‘ Or bring their Ashes Back to Life again ?
‘ Will Tears Appease their mighty Ghosts that are,
‘ Hoping to be Revenged, hovering here ?
‘ Surely expecting you will Sacrifice,
‘ To them the Lives of those their Enemies ;
‘ And will you Baffle them thus by delay,
‘ Until the Enemy be gone away ?
‘ O Cursed Negligence ! And then she Strips,
‘ And Jerks & Stings them with her *Scorpion Whips*;
‘ Until with Anger & Revenge they Yell,
‘ As if the very Fiends had broke up Hell.
‘ That we shall Dy, they all Outragous Swear ;
‘ And Vomit Imprecations in the Air ;
‘ Then, full speed ! with Ejulations Loud,
‘ They follow us like an Impetuous Cloud.

‘ *Mason* to stop their Violent Career,
‘ Rally’s his Company a New to War ;
‘ Who finding them within a little space,
‘ Let fly his Blunder-busses in their Face.
‘ Thick *Sulphurous Smoke* makes the Sky look black,
‘ And *Heaven’s* high Galleries Thunder with the crack.
‘ Earth Groans & Trembles & from underneath,
‘ Deep Vaulted Caverns horrid Eccho’s Breathe.

‘ The Volley that our Men First made,
‘ Strook down their Stout File-leaders Dead.

' To see them fall a Stupifying Fear,
 ' Surpris'd and Stopt their Soldiers in the Rear :
 ' The numerous Natives stopt, and fac'd about ;
 ' Whereat the Conquering *English* gave a shout.
 ' At which they start & through the Forrest Scour,
 ' Like Trembling Hinds that hear the Lions roar.

' Back to great *Sasacus* they now return again ;
 ' And of their Loss they thus aloud Complain,
 ' Sir, 'tis in Vain to Fight : The Fates Engage,
 ' *Themselves* for those with whom this *War* we Wage.
 ' We *Mistick* Burning saw, & 'twas an Awful Sight ;
 ' As Dreadful are our Enemies in Fight :
 ' And the loud *Thunderings* that their *Arms* did make,
 ' Made *Us*, the *Earth*, yea *Heaven* itself to shake.

' Very unwelcome to great *Sasacus's* Ears,
 ' Were these Misfortunes and his Subjects Fears :
 ' Yet to his Men, the *English* he Contemns,
 ' And Threats to ruin us with Stratagems.
 ' And now his tho'ts *Ten Thousand* ways Divide,
 ' And swift through all Imaginations Glide.
 ' Endless Projections in his Head he lays,
 ' Deep Policies and Stratagems he Weighs.
 ' Sometimes he thinks, he'll thus the *War* maintain,
 ' Reviews the Scheme & throws it by again :
 ' Now thus, or thus, Concludes tis best to do ;
 ' But neither thus, nor thus, on the Review.

And

‘ And thus his mind on endless Projects Wanders,
‘ Till he is lost in Intricate Meanders.
‘ At last gives up the Case as Desperate,
‘ And Sinks, Bewailing his Forlorn Estate.

‘ He and his People quite Discouraged,
‘ Now leave their Seats, & towards *Monhattons* fled.
‘ But in his way the *English* sword o’re takes
‘ His Camp, and in it sad Massakers makes.
‘ Yet he Escap’d and to the *Mohawks* goes,
‘ Where he to them keeps Reckoning up his woes :
‘ And they to cure the Passions of his breast,
‘ Cut off his Head, and all his Cares releas’d.

‘ Thus great *Sasacus* ! and his Kingdom fell,
‘ Who in their time so greatly did Excel.
‘ So frail and full of Mutabilities,
‘ Are all Times Adjuncts, underneath the Skies.

‘ Since this fair Towns have spread the Country o’re,
‘ Both on the River and along the Shore :
‘ All which with *English* names Your Subjects stile,
‘ In dear remembrance of our Parent Isle.

‘ The Land thus either *Purchas’d*, or *Subdu’d*,
‘ ’Twas our Intent then Early to have sued,
‘ Unto the *Throne*, where your Illuſtr’ous Father ſate,
‘ That he would Graciously Incorporate

‘ Us, by his Royal Charter, with such Liberty,
‘ As I Petition from Your Majesty.

‘ But soon those Cloudy Days came on,
‘ (Ripen’d for Ruin and Destruction)
‘ Wherein the Subjects in Rebellion rose,
‘ Drowning their Sovereign & Themselves in woes.

‘ ‘Till nothing could Appease the Multitude,
‘ Less than that Blessed Martyrs Royal Blood.
‘ Nor yet Content; Their Rage Inveterate,
‘ Together with his Life Seise on the State.
‘ Neither could that Extinct the hateful Flame,
‘ Without Endeavours to destroy his name.
‘ And all his race to Ruin to Consigne,
‘ For being Branches of the Royal Line,

‘ But here my Tongue does falter, Spirits sink,
‘ And my Heart bursts asunder once to think,
‘ That such a King the Glory of his age,
‘ Should fall a victim to the Popular Rage.
‘ And that such Miserys should fall on them,
‘ That were Descendants of the Royal Stem,

‘ But God who dwelleth in Approachless light,
‘ And whose wise counsel doth surpass our sight,
‘ As far as Heaven doth the Earth in height,
‘ In his Un-erring Counsel Infinite.

‘ Cove:

ty, 'Covers sometimes the Footstool of his Throne,
'And Makes thick Darknes his Pavilion.
'And as we fondly Guess by the Event,
'Laughs at the Tryal of the Innocent.

es. 'Yet He by Ways and Means that seem to us,
'The clean Contrary and Preposterous.
'Bringeth about the Good He did Decree,
'In His wise Counsel from Eternity.
'He having set His Love Transcendantly,
'Upon your Father from Eternity.
'The Restless Motions of his constant Love,
'Ne'er ceast to Act but in his Interest strove.
'That he should be Prepar'd to sit on High,
'In some Especial seat of Dignity.

k, 'Surely 'twas this that led him to and fro,
'Along those Pathless Labyrinths of Wo,
'And made his Life as 'twere a Tragedie,
'Concluding in that sad Catastrophe.

'Being thus Conformed to the King of Kings,
'Who was made Perfect thorow Sufferings.
'He took him from his Kingdom Transitory,
'And set him on a Throne of Endless Glory.

'And then to shew the Good he did design,
'Unto that Blessed Martyrs Royal Line.

'Acomplished your Happy Restauration,
'And set you safely on your Fathers Throne.

'From whence your liberal *Hand* doth freely pour,
'Most Royal Bounty's like an Heavenly shower.
'Distilling on the Grass that's newly Mown,
'And we Your Supplyants before the Throne,
'Beg leave to hope while all your Favours Taft,
'*Connecticut* will not be overpast:

Great CHARLES who gave attention all the while,
Looking on *Winthrop* with a Royal Smile,
Until that of his Fathers woes he speaks,
Which drew the Chrystal Rivers down his Cheeks.
But seeing *Winthrop* his Address had clos'd,
The King his Mind and Countenance Compos'd.
And with as bright an Air of Majesty,
As *Phœbus* shews when he Serenes the Sky,
Made this Resolve upon the Agency,

Be it so then, and WE OUR SELF Decree,
CONNECTICUT shall be a COLONY :
Enfranchis'd with such Ample Liberties
As Thou, Their Friend, shalt best for them Devise ;
And farther know Our Royal Pleasure thus,
And so it is Determined by US ;
Chief in the Patent WINTHROP Thou shalt stand,
And Valiant Mason Place at thy next Hand.

And

*And for Chief Senators and Patentees,
Take Men of Wealth and known Abilities ;
Men of Estates and Men of Influence,
Friends to their Country and to US Their Prince,*

*And may the People of that Happy Place
Whom thou hast so Endeared to My Grace ;
Till times last Exit, through Succèding Ages,
Be Blest with Happy English Privileges.
And that they may be so, bear thou from hence
To them these Premonitions from their Prince.*

*First, Let all Officers in Civil Trust,
Always Espouse their Countrys Interest.
Let Law and Right be Precious in their Eyes,
And hear the Poor Mans Cause when e're he Crys.
Preserve Religion Pure and Understand,
That is the Firmest Pillar of a Land :
Let it be kept in Credit in the Court,
And never fail for want of due Support.*

*And let the Sacred Order of the Gown,
With Zeal apply the Busineß that's their own.
So Peace may Spring from th' Earth & Righteousness;
Look down from Heaven, Truth and Judgment Kiss.*

*Then, Let the Freemen of your Corporation,
Always beware of the Insinuation,*

Of those which always Brood Complaint and Fear,
Such Plagues are Dangerous to Infect the Air :
Such Men are Over-Laden with Compassion,
Having Mens Freedom in such Admiration :
That every Act of Order or Restraint
They'll Represent as matter of Complaint.
And this is no New Doctrine, 'tis a Rule
Was taught in Satans first Erected School.
It serv'd his turn with wonderful Success,
And ever since has been his Master-piece.
'Tis true the sleight by which that field he won,
Was argued from man's benefit alone.
But these outdo him in that way of Evil,
And will sometimes for God's sake play the Devil.
And Lastly, Let Your New English Multitude,
Remember well a bond of Gratitude
Will Lye on them and their Posterity
To bear in mind their Freedom came by Thee.

F I N I S.

E R R A T A.

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I The Subscriber having these many Years, (even from my Youth) been Employed in the Making and Working of Cloth; and having seen with Regret the Errors which some People commit in their Preparations about so good and needful a Work, am willing to offer a few Thoughts to Consideration; and having been something at Charge in promoting the Publishing the foregoing Meditations, do here take the Liberty to Advertise my Country-People of some Rules which ought to be observed, in doing their part, that so the Clothiers might be assisted in the better performance of what is expected of them, that the Cloth which is made among us may both Wear and Last, better, than it can possibly do, Except these following Directions are Observed by us.

I. Let your Wool be well Sorted, and take of your Longer & Coarser Wool for your Warp, and the Finer for your Woof, so your Cloth will appear Beautiful & Wear the better.

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2. *Cleanse and Dy your Wool of such Colours as you think best, but beware of Killing your Wool by Biting Copperas or Boiling it, for it loves not Boiling; therefore, let your Die stuff be Strong, so the less Heat will do, which in part is the reason that the Blue is the most Strong and Excellent.*

3. *Having well Washed it out of the Die, spare not for Time and Pains in Picking it, and let it be well Opened, so the less Carding will do; for much Carding Kills the Uniting Quality, so that it will not Full well.*

4. *Mix your Wool as well as you can with your Hands before it comes to the Cards, and in Carding put it on equally so that as little Carding as Possible (but yet not so little as to have the Cloth Rowey) may do; and let your Wool be both Breke & Carded with the best of Cards: Otherwise 'twill be destructive to the Weaver, pole the Fuller, and is very ruinous to the Cloth it self; for it steals off its smooth Beauty & leaves it very Rough, thro' much Carding, or with bad Cards.*

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5. *Your Kersey, plain Cloth, and Cloth Serge, should be alike as to Colours, both Warp and Woof; for else when it comes to be worn, it will appear more Coarse & Thread bare.*

6. *Be sure always (tho' it cost you half a Wheel-band) for to Cross your Wheel-band in the Spinning the Warp of your Kersey, Cloth-Serge, & Plain Cloth; so 'twill be much better both in its Beauty and Wearing: But in Druggetts, let your Woof or Filling be cross-banded, so it will be smoother & hold its Pressing better.*

7. *Let your Weavers Observe, not to Slaie your Cloth too high; but let them Use more Filling than Clain; and beat it up well in the Weaving thereof.*

THese are the Things which I humbly offer, hoping they'll be followed & not Slighted by my Neighbours & Country-folks, whom I wish well to & am ready to Serve.

Colchester

1725.

JOSEPH DEWEY.



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